THE BLACK PANTHER

INTERCOMMUNAL NEWS SERVICE 25 cents

VOL. VI NO. 9 Copyright © 1971 by Huey P. Newton SATRUDAY, MARCH 27, 1971

PUBLISHED WEEKLY THE BLACK PANTHER PARTY MINISTRY OF INFORMATION BOX 2967, CUSTOM HOUSE SAN FRANCISCO, CA 94126





LIFE IN CONCENTRATION CAMPS – BOSTON



One of the more contemptible features of the 1954 McCarren Act (the Internal Security Act) is a sub-section which calls for the establishment and maintenance of Concentration Camps in America, for the purposes of the detention and future annihilation of its inhabitants.

In recent years, parts of this overall Act have been separated from the rest, and made into laws themselves--"No Knock" and "Preventive Detention" in particular--in an attempt to lessen the public outcry of enforcing this genocidal Act in full. What has been overlooked is the fact that these Concentration Camps, called for in the name of "internal security" and "law and order", are not skeletons in the closet nor a future possibility, but a present reality. These Concentration Camps exist throughout Babylon under the name of Public Housing.

What has happened, and the reasons why it has happened, expose in the raw, the disastrous effects of over-developed capitalism in combination with rampant racism in a country gone mad with its own delusions of power and glory. And like all



things which we, as a revolutionary people, must confront in order to change, we must begin at the root, at the profit-seeking origins of Public Housing, and proceed from our analysis to act to end our oppression and construct new, People's Housing, decent housing which fits the needs of all people.

Historically, the Public Housing Law of 1937, marks the beginning. Coming at the end of the Great Depression of the '30's (one of the inevitable crises which capitalism creates,) the primary objective of this law was not to build low-income housing for those displaced by the Depression, but to create jobs, and feed the war machine appearing on the horizon.

In Boston, the first government housing project, Mary Ellen McCormick Projects, was first occupied in May, 1938. It was built in South Boston, a poor White working-class area. And aside from creating jobs, the housing cooled off the militancy of people living in abject poverty, and without housing for almost 10 years. More importantly, the projects also served as a labor pool for the Gilette factory located in South Boston, which for years has manipulated the people as if they (the people) were expendable razor blades, to be used and then abruptly discarded. In fact (and it is no accident), most of the early public housing projects in Boston, (Mission-Hill 1941: Lenox St. Project 1940: Heath St. Project 1942: Orchard Park 1942) were constructed and maintained as housing for the poor-White working class. In the early days, the businesses and factories could easily locate whole communities to serve as a labor market for their sweat shops. The women working 8-12 hour days, while the men went off to fight and die for America's "honor". A major change came, however, when the war ended. A massive exodus of Black people, fleeing the terror and brutality of racist oppression in the South, moved into Boston; and having no money and no jobs, they settled down in the South End of Roxbury and began moving into the projects. Since the level of racism in Boston has always been close to fanatic, the White people began to leave the projects in droves. This, and other world-wide incidents, resulted in a boom in the construction of new public housing. The pigs did not want to miss out on this new social phenomena, which not only heightened the attitude of racism, but also kept in its grasp vast pockets of workers to be fed into the system. For Black people, Cathedral Project was constructed in 1951, along with Mission-Hill Extension in 1952, Whittier Street Project in 1953, and Bromley-Heath Project, 1953. Spurred on by their own inner fears, and manipulated by those in control, the poor Whites left Roxbury and went to live in Charlestown Projects, East Boston Projects or the newly constructed "D" Street Projects, remarkably close to the expanded Gilette factory in South Boston.

Today, it can be easily maintained that the BHA (Boston Housing Authority) is the most vicious greed-filled slumlord in Boston. The BHA, with a yearly budget of $18 million dollars, controls 38 separate dispersed developments, housing anywhere from 50-75,000 tenants, approximately 10% of the total population of Boston. The average family income of people living within its confines is $3,667, a figure which is considerably less if one just looks at the Black community alone. And if we check out the facts, this average family income in $400.00 less than even the fascist government's level of poverty--$4,000. We can begin to realize that the BHA is the apex of a conscious effort on thee apex of a conscious effort on the part of federal, state and city pigs to control, maintain and enforce not only institutionalized poverty, but also to rob people's spirits of self-respect, and take away their will to fight.

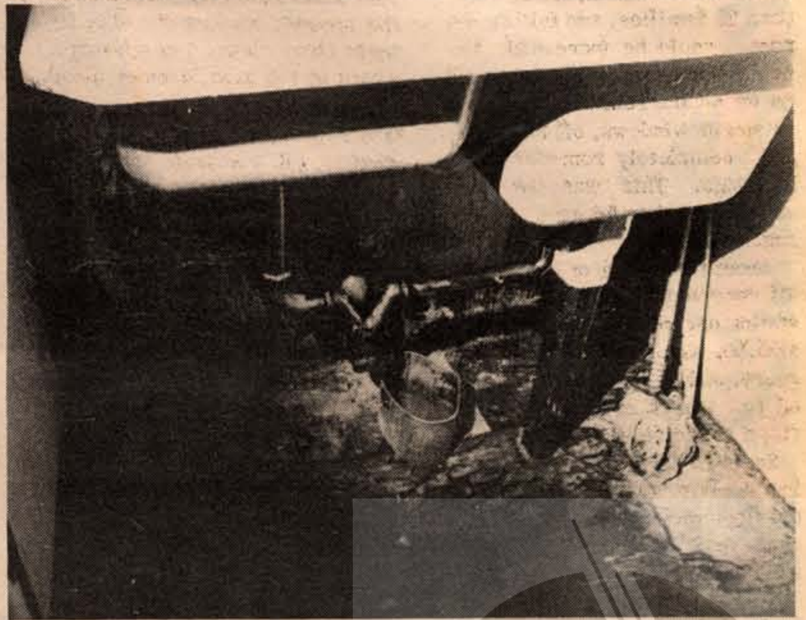
When we isolate our view of public housing in Boston to the Black community, what we find can only be declared as an intensified effort toward genocide. Of the 15,040 units of public housing the BHA controls, 6,934, or 46.6%, are within the Black communities of the South End, Roxbury and Mattapan. While Black people make up 15% of the total population in Boston, 20-30% live in the projects, somewhere between 25-35,000 people. Two of the projects are are almost isolated from the rest of the Black community. Bromely-Heath projects is more or less surrounded by hostile whites, who have been known to terrorize the children going to nearby schools. And Columbia Point projects, the largest public housing development in the city, is situated on a peninsula, where access to and from the project forces people to go through areas of South Boston, the bastion of reactionary White racism. Living conditions in the projects are beyond accurate description. It's like a collage or collection of broken glass, urine filled elevators, and uncollected garbage. Inside the apartments it is normal to find leaking pipes and toilets, broken windows, long since needing repair, and walls with some of the most drab plain colors imaginable (leadbased paint at that. Among other things one of the effects of children eating lead paint is permanent brain damage). The roof of one building, 20 Prescott Street, in Orchard Park, leaked so bad that even the corrupt city officials had to condemn the the entire building as unfit shelter for human habitation. Hostile maintenance men do nothing all day but drink liquor, which increases their racist arrogance when asked to do some work: while specially assigned pigs patrol the development night and day busting innocent people left and right, indiscriminately shooting at children--which happened last Fall in Bromley-Heath--intentionally creating an atmosphere of fear and mistrust so the people can never unite. One latest trick which the BHA has employed is to promote faithful lackies, long tested in total servitude, as managers of the projects. Totally powerless, their purpose (Bailey in Orchard Park; Gains in Jamacia Plain: and others) is to deflect and mitigate the people's anger. (Bailey once said, concerning the possibility of a Free Breakfast Program for School Children in Orchard Park, that dogs were more important to him than feeding hungry children).



In fact, the present administrator of the BHA is the most servile, bootlicking, scum of all, Herman Hemingway. Listed among his more treacherous accomplishments is having destroyed a Free Breakfast Program in Mission-Hill project which was serving over 250 school children per week.

All in all, whenever we begin some kind of action, to end the inhumanity of capitalistic exploitation and insensitive racism, we must be constantly aware of the destructive efforts of the communal-wide network of public housing in general, and the BHA in Boston in particular. We take note that the first move in public housing came at that exact point in time when this country began developing its war machinery for WWII, and afterwards its second leap came precisely when the uncontrollable machine went wild, enslaving the peoples of the world in an era of reactionary intercommunalism and transforming this country into an Empire. However, the seeds for its own destruction have themselves necessarily been planted. It had to be so, there is no other way. The land which the BHA now controls will inevitably, both due to the level of BHA oppression and the firm basis for united action which the people living in the projects have in common, this land will soon become the vanguard of Liberated Territory.

When because of racism and the change to profit at someone else's misery, the BHA brought similar people, leading similar lives, together in common living conditions, "concentration camps", there could be but one result--Revolution, to sweep away all that is evil and hinders man's development as a free, creative and productive member of society where all people have decent housing, housing which fits the needs and desires of a new revolutionary people.



DEATH TO THE PIGS

ALL POWER TO THE PEOPLE

Boston Chapter
Black Panther Party

CAIRO'S SCHOOLS TO CLOSE

...A history of racism against Black people is now coming home to roost in the threatened closing of Cairo's public schools on April 1.

An announcement from the president of Cairo's public school board says that the system is so deeply in debt that not only will the Board be unable to continue operating the schools this year, but that even if $400,000, is cut from the budget for 1971-1972 and one-half the staff is released they could not open the doors in the fall of 1971. The president, Mr. Robert Simpson, said that this financial disaster is because of the present racial situation in Cairo.



One of Cairo's Schools

Leaders of the United Front vehemently deny this accusation. They insist that it is because of a history of racist beliefs and practices that this "crime against our children" is being committed.

These leaders have pointed out that racial troubles - or racism - which maintained two separate school systems, one Black and one White until 1968, and kept 13 schools in operation instead of the present 5, just to insure White children would not have to go to school with Black children, and which caused the system to incur indebtedness year after year; racism which caused industry after industry (Such as Swift Packing and Singer) to leave Cairo and take with them the taxbase which maintained the schools; racism which started an all-White private school (Camelot), so that integration of schools could be overcome, and which school annually takes away over $100,000, of state aid from the public schools; racism which sees the children of school Board members attending the private White schools. Racism and racail troubles have caused the destruction of Cairo's public schools.

Commenting on the school crisis, the Rev. Charles Koen, executive director of the United Front of Cairo, said: "It has been racism throughout the years that has seen practically all of Cairo destroyed. Black people will not, indeed cannot, bear any of the blame for the threatened closing of the public schools. The blame rests squarely on the deep seated racism which controls this community. These people must bear the blame even though all of us are suffering. This racism is leading to the total destruction of this once prosperous community."

NOTE:

A "Student Mobilization" to help "Save Cairo" will be held on April 16 and 17, in Carbondale Illinois. Students from campuses throughout the United States are invited to this conference, which will hold its final meeting at the Saturday rally to be held in Cairo, Ill.

PIGS' FEEBLE ATTEMPT TO SABOTAGE FREE BREAKFAST PROGRAM

The newly-opened office of the National Committee to Combat Fascism (N.C.C.F.), the political organizing bureau of the Black Panther Party, at 2009 Albert St. (Flint, Michigan) has implemented a free Breakfast program for children.

This program was started because we of the N.C.C.F. know the financial status of the Black Community; and know that most Black families are not always able to feed their children a hot, well-balanced, nourishing breakfast.



We know that children aren't able to concentrate on their studies in school, as opposed to pains of hunger, without a nourishing hot breakfast, so that they will be able to obtain an education to better their conditions of living in the years up-coming.

When the Free Breakfast Program first started, we saw that quite a few children were interested, but reluctant to come. In our tireless effort to better serve the needs of the people of the Black community, we immediately started to investigate the reason behind the children not coming to the Free Breakfast Program. In our investigation, we discovered the root of the problem: This lies at Dort elementary school, located at the corner of Hamilton and Avenue "A".

Your children are constantly being harassed, frightened by members of a professional staff, better known as teachers: such racist lackeys as Miss Brown, Murphey, a Miss Coldpepper, a Mr. Holiday and your principal, Simmons.

These fowl, low-natured teachers are harassing your children about coming to the Free Breakfast Program. They tell them that if they come to the Free Breakfast Program, they will be kicked out of school, that we put dope in the food, or that we intend to harm them.

Along with harassment by the teachers, they are even subjected to being harassed by your unfriendly, blue-suited pig. They are not satisfied with just lying to the children, they have moved to a higher level, to insure that the children of the Black community do not receive ample nourishment, and to further enhance their genocidal practices of this decadent community.

These fowl institutions of learning have uniformed pigs, along with their black lackeys, patroling the halls of the school, armed with .357 pistols, unstrapped at their sides.

These pigs patrol the halls daily, under the pretense of keeping older students from other schools out of Dort. Instead they run around in the halls, taking children who come in late to the office, taking children out of class on a pass for the bathroom to the office.

These low-natured beasts go so far as to do such things as threaten your children with shooting them, and taking the children to some secluded area and beating them. There is a clear law in the state of Michigan that children are not to be whipped, beaten or paddled without permission from parents.

This clearly indicates how the fascist, racist pigs of Flint and their lackeys working in the institutions of learning have no regard for the rights and well-being of the people of the Black Community.

We the members of the N.C.C.F. and the people say that when the public facilities no longer work to serve the people as they were designed to do, but work only in the interest of the few that control this corrupt, decadent society, when this happens, it shall be dealt with by any means necessary. In knowing this we know that the only way is with the tools of liberation.

Death To The Pigs And Their Lackeys in The Fascist Institutions of Learning.

N.C.C.F. Flint, Michigan

NEW HAVEN'S HAZEL STREET TENANT ASSOCIATION

We, the Hazel Street Tenant Association feel and know that we are being pushed around. We want to let others know that just because we are Black, we are not stupid. The buildings we are living in, numbered 99-101-103-105-107-109-117-119, Hazel Street, have been sold. The new owner went to each tenant, which numbers 25 families, and told us the rent would be increased. The new owner said before he would go up on the rent, he would put in storm windows, oil furnace, and completely remodel the buildings. This was the first of January when he gave us this sugar talk.

About the middle of January we all received letters in the mail stating our rent was increased to $135.00, as of the first of February; and he hadn't even shoveled two inches of snow from our steps or the sidewalks.

Some of the tenants were paying $55.00 to $110.00, according to the floor they lived on. These old rents were without benefit of utilities too.

The old landlord was old, but he kept the snow shoveled from our steps even if he had to do it himself. He gave us paint and kept the lights burning in the halls so we wouldn't break our necks going down the stairs or fall in the snow. The new landlord has a container at every apartment and no one knows when collection day is. We have to tolerate the sight and odor until they decide to take it away. We all went along with the old landlord because of the rent we were paying. This new landlord jumps up and raises the rent without doing anything.

THESE ARE OUR COMPLAINTS

1. The rats and roaches are terrible, and with young children in the houses, we are afraid to let them sleep alone. A roach might crawl up his nose, ears or mouth.

The rats are so smart they eat the cheese off the trap and don't even set it off. The rats could bite young children and babies, causing disease.

2. We can feel the wind inside the apartments, just as if you were on the outside. This runs our heating bills up. There is no heat in the back rooms; if you put frozen foods in the rooms, it would stay frozen. I know because I did this while defrosting the refrigerator. No one can sleep in these rooms.

3. The bathrooms all have old tubs. There are rat holes in the floors. Toilets work when and if they want to, not when we want them to. The electrical system is bad, so you keep buying bulbs.

4. The kitchen floors are worn. People on the second and third floors are afraid to use their washing machines. We just might all end up on the first floor or in the basement. The sinks hold about 2 gallons of water. They are so small you can hardly wash dishes. There are no cabinets anywhere.

5. We have two small closets in five rooms, so we have to hang our clothes on the walls or behind the doors.

6. The water is rusty and contaminated.

7. The walls are cracking.

8. There is no privacy between the rooms. The only privacy is the bathroom and the back door. The front doors have cracks so big, you can see who is at the door before you answer.

9. It rains from one side of some of the apartments to the other. It soils clothes, and causes unhealthy conditions.

We know we can't live free, but if our rents go up we think, the places should be decent enough to live in. We don't mind so much about the rent we must pay, but we want to see what we are paying for. We are Black, it is true- but we are also human. We would like to live as decently as anyone else. Why pay rent for a house, when you live in a barn?

Hazel Street Tenant Association

Mrs. Ella Jenkins

THE NEW YORK WELFARE HOUSING SCANDAL

New York - On Feb. 21, Tyrone Holland, a six-year-old Black child, plunged to his death, 15 stories down an elevator shaft of the Kimberly Hotel in Manhattan.

Last month, his older brother Willie fell down a shaft in the same hotel but was strong enough to grab hold of the elevator cables and slide 17 stories to safety suffering severe injuries to his hands.



Inside the Manhatten Towers, a Welfare Hotel

The Kimberly is one of 89 hotels in New York City where 1,312 adults and 4,064 children live on welfare. The city pays fantastic rates ($504 per month for a two room unit in the Kimberly) to keep homeless families in these dangerous, dirty hovels.

Almost a third of the families living in welfare hotels are crowded into the notorious Broadway Central Hotel. At the Broadway Central, most rooms do not have cooking facilities or private bathrooms, food is cooked on hot plates in bedrooms, cotton is put in ears at night to prevent cockroaches from crawling in, rats and mice feed on piles of garbage in the halls, and tenants must fend off addicts mingling with prostitutes and pimps in the lobbies.

Most of the children living in the Broadway Central do not go to school because their facilities are "temporary," no school is convenient, mothers are afraid to let their children out alone, and the children do not have enough clothing. There is no day-care center and children are either kept locked in their small rooms or roam the halls unattended.

In addition to Tyrone Holland, four children have been killed in welfare hotels in the last few months.

Fires are common place in these old, rundown buildings. In the Broadway Central, a few weeks ago there were eight fires in one night. Many of the fire doors are permanently locked and other serious building code violations go unchecked.

Heating is erratic. Many families sleep with their clothes on, and children and adults are constantly sick during cold weather.

Recently, city officials admitted that $100,000 per year was being paid for guards in one hotel. The guards are supposedly hired to keep drug pushers, prostitutes, thieves, and derelicts out and to maintain peace and quiet. Despite this "protection" these hotels (house victims of many crimes)

The horrendous conditions in these hotels received wide publicity last month when Dorrance Henderson, a Black social worker, arranged to house a family at the luxurious Waldorf Hotel. This simple act infuriated the Lindsay administration, which promptly suspended Henderson, Supervisor Baer, and Salvatore Ciccolella, director of the DeKalb Center where Henderson works. The city also ousted the family from the Waldorf at the end of its first day there.

At a hearing on the case, the Social Service Employees Union, AFSCME Local 371, defended the suspended case worker. Ciccolella testified that Henderson followed "general practice" in trying to find a vacancy in a welfare-agency-approved hotel and that he (Ciccolella) took full responsibility for the placement.

Testimony by several caseworkers from the center indicated that agency procedure is not firmly established; there are several hotel lists and workers themselves are not clear which one is "correct."

At the hearing, Henderson was charged with causing the city a financial loss, although several desk clerks from welfare hotels testified that their rates were higher than those at the Waldorf.

The protests by the union and the public outrage at the conditions in the welfare hotels forced the city to reinstate Ciccolella and Baer and permit Henderson to return to work, though he has not yet been formally reinstated.

The implication of Lindsay's outrage at welfare clients being placed at the Waldorf is that poor, especially Black and Puerto Rican, families belong in the worst housing.

In addition to placing families in decent hotels with lower rates, the city could provide more housing by rehabilitating many sound buildings abandoned by their owners and taken over by the city. Instead, it spends over $8-million a year to house people in hell-holes while hundreds of these sound, vacant buildings stand boarded up.

While the city does have some public housing, the waiting list has 140,000 names on it according to the Jan. 31 New York Times. An earlier article in the Times indicated that construction had only begun on 6,000 low-cost units. According to the Metropolitan Council on Housing, "there are 50,000 apartments, under $100 a month . . . . many ready to move into, which the mayor is allowing private landlords to hold off the rental market." At the same time there is a glut in office space in new buildings, many built with the city government's assistance.

The insufficient low-cost housing for welfare families has driven some families to take over abandoned apartment buildings or to occupy new luxury apartment projects that are under construction. These "squatters" are arrested or forced out of these buildings by Mayor Lindsay's cops.

The growing number of unemployed workers whose few pennies of unemployment compensation quickly run out are being added to the welfare rolls. At least one-seventh of New York City's population is already on welfare. Thus the shortage of decent housing is a crisis that can be expected to worsen.

By Rachel Towne
Reprinted form "THE MILITANT"

LOUISVILLE TENANTS ORGANIZE

Louisville, Ky. - A little more than a year ago, "a bunch of people got together and decided that landlords had too much power and control over other people's lives. We got tired of it." They founded the Louisville Tenants Union.

Last month, about 125 landlords and rental agents held an unpublicized meeting to discuss forming their own organization to fight the Tenants Union.

They are particularly worried about a proposed new housing code that the Tenants Union has submitted to the city's Board of Aldermen. But many of them have been involved in skirmishes over individual cases ever since the Tenants Union was founded.

It all began in September, 1969, when a landlord decided to evict Pat and Paul Pennington and their five children because they had brought a complaint to the city Housing Department. He gave them three days to move out.

When the Penningtons said they would need a month to find a new home, the landlord cut off their gas, water, and electricity. The Penningtons had the utilities transferred to their name and turned on - but the landlord resorted to such desperate tactics as carting away the water pipes, and creating gas leaks.

The story was finally told in the newspapers. In the following days, people dropped in to see if they could help. From that episode, the people who founded the Tenants Union were brought together.

"We decided that if poor people didn't form something of their own- a group to take care of tenants - the landlords were just going to run right over them," Paul Pennington said.

By the time the group was incorporated in January, 1970, there were about 17 people on the mailing list. Attendance at meetings still rarely exceeds 30. Yet in its first eight months of existence, the Tenants Union helped about 550 families, and by now the number is probably near 1,000.

WELFARE WORK

This help takes many different forms.

"If people needed something, we got it for them - one way or another," say the Penningtons. "If they were hungry, we got them food. If they were kicked out, we picked them up off the street and got their furniture out of the street. If they got an eviction notice we moved them or tried to stop the eviction. But the problem was that most people didn't come to us until the day they got evicted.

'If they needed the rent or the phone bill paid, we paid it. A lot of the money came out of our pockets. If it wasn't nothing but listening, we did that."

Tenants Union members describe this as "case work" or "welfare work". It is based on the idea that poor people with housing problems usually have many other problems- and often these are more urgent than the strictly housing problems.



Tenants Union and Welfare Rights Helped MacDonald Family

In the last year, the Tenants Union has also distributed 10,000 copies of a tenants rights handbook; picketed various landlords and the municipal housing offices; staged an Easter-egg hunt and Easter dinner for more than 100 children; supported the Welfare Rights Organization in a campaign around food stamps; and drawn up a proposed new housing code that has sent Louisville landlords into a frenzy.

The Tenants Union has received a great deal of assistance from Legal Aid. Many of their cases are referred to them by Legal Aid or the welfare department.

In December, the Tenants Union presented their proposed housing law to a citizens committee set up by the aldermen to draft a new housing code. Some 50 people, black and white, representing a wide range of community groups, packed the Housing Authority office to show their support.

The Louisville Board of Realtors has also submitted a proposed new code. The landlords are afraid that if the Tenants Union code is turned down by the city, it will be submitted to the Kentucky legislature next year, to be enacted into state law.

One of the Tenants Union's great strengths is that it contains a wide range of people who might not normally work together. Almost inevitably, this is also a source of some tension.

DISAGREEMENTS

As Paul Pennington describes it: "The middle-class people felt that welfare was a waste of time; that it should be last on the list. They felt that it was a waste of time to worry about whether Mrs. Jones and her five children had food on the table before we worried about whether or not she was interested in the Tenants Union. They wanted her first to be interested in the Tenants Union, and then we would look after her welfare. That's just wrong."

Another woman said: "The middle-class people think in terms of bringing people up to 'our level'; they don't recognize the legitimacy of the ideas of poor and working-class people, black and white.

The middle-class members see themselves as attempting to inject into the Tenants Union an organizational perspective that transcends people's immediate needs.

One way in which this conflict has been dealt with is by listing two kinds of membership in the by-laws;- voting and supporting. People with a certain educational background and income are the supporting members.

The Tenants Union also brings together black and white people. The majority of the members are still white, but black involvement has grown steadily since September, when a black woman started recruiting.

"At one time, I don't think there was a black member," Pennington said. "Someone once suggested that there should be a chapter of whites, and then they would start a chapter of blacks. And of course I had a few things to say about that. But, anyway, they decided it would be best to leave it as it was. Anytime you seperate one group from another, you've got the same thing they've operated from the beginning of America."

Reprinted from the "Southern Patriot"

NEW HAVEN: THE " TESTIMONY " BEGINS



On March 18, 1971, in the smallest courtroom in the New Haven courthouse, the trial of Black Panther Party Chairman Bobby Seale and sister Ericka Huggins entered its second phase. After 4 months of jury selection, one of the longest in U.S. history, the actual testimony has begun.

Knowing that the number of spectators would increase with the beginning of the trial, the pigs intensified their harassment and intimidating tactics. The people, most of whom were black, were forced to wait outside the courthouse in the cold, two hours longer than usual. When the doors were opened, only twenty-eight spectators (capacity of the courtroom) were given passes to attend this judicial railroading. Passes were initially denied to Ericka's in-laws, the family of her assassinated husband, John Huggins. Eventually, after undue harassment, the family was allowed to enter. Also, Ericka's mother, Mrs Jenkins, and her sister, Kyra Jenkins, were present.

Meanwhile, members of the press were also being denied entry into the court room. By orders of presiding Judge, Harold Mulvey, neither underground nor movement press reporters were allowed into the courtroom. Only national and local pig media press reporters were allowed to enter. Those members of the press who had been denied entrance to the court, drew up and signed a petition that they presented to the State's attorney, Arnold Markle. Later in the day, a few of the underground reporters were given passes; but, at least, 13 of the press seats were filled with plain clothes pigs to justify not allowing any other reporters in.

As members of the Black Panther Party entered the court house, along with many of Bobby and Ericka's friends and supporters, to attend the opening day of the trial, Margaret (Peggy) Hudgins (a former co-defendant of Bobby and Ericka's, whose case the prosecution was unwilling to try) was subpoenaed by the prosecution to appear and testify in court that day.

With pigs lining all the walls of the courtroom, the morning session began at 10:18 a.m. A jury of four black women, 1 black man, 4 white men and 5 white women (2 of the jurors are alternates) was sworn in. Afterwards the indictment, charging Bobby Seale and Ericka Huggins with murder and kidnapping, and conspiracy to commit both was read.

Peggy Hudgins was the first witness called by D.A. Arnold Markle.

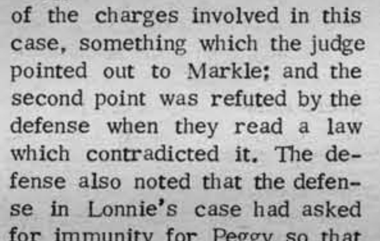
As soon as Peggy was seated, Katie Roraback, Ericka's attorney, rose to object to this "grand stand play" by the prosecution to make headlines on the first day of the trial. She stated that it was unfair and unreasonable for the State to expect Peggy to testify on such short notice. She also said that Peggy had hardly been hiding anywhere all this time, and out of common courtesy, Markle could have subpoenaed her any time during the last week, and doing so this morning was obviously manipulative on his part. Charles Garry, Bobby's attorney added that Peggy's charges (which were similar to Ericka's) had been nolled, which means that they could be reactivated at any time and that therefore in her own interest, she should have time to consult a lawyer before testifying. Mulvey then said that she could take the 5th Amendment if she chose. Katie asked that she be allowed 10 minutes with her before she did anything. Mulvey agreed to that.

When Katie and Peggy returned, Katie said that the time allowed them had permitted Peggy to look over only 12 pages of the 122 of her testimony in Lonnie's trial, and that she was therefore not prepared to testify. (Lonnie McLucas is a co-defendant in this case who was tried and convicted last August of conspiracy to commit murder).

Markle, deliberately missing the point, which any lawyer and most laypeople would understand, said ". . . . if they're claiming that she doesn't know her testimony . . . . " he would wait until she had time to look it over. Pressed by the judge to say that she was dismissed for the moment, Markle changed his mind and said that he wanted to keep her. Peggy then took the 5th amendment.

At this point, Markle called on his old friend, the immunity statute, and announced that he was entering an application to grant Peggy immunity from prosecution in this case. If accepted, the application would give him the right to question her, and compel her to answer him or face contempt of court. He read some laws about Amendment with respect to that case, and said that Peggy had waived the right during Lonnie's trial when she testified for the defense. The first point obviously does not apply, since Peggy had been convicted of none of the charges involved in this case, something which the judge pointed out to Markle; and the second point was refuted by the defense when they read a law which contradicted it. The defense also noted that the defense in Lonnie's case had asked for immunity for Peggy so that she might testify then; and it was refused. They stated that it was unfair for the prosecution to determine arbitrarily when it was in the best interest of justice to grant a witness immunity.

The judge at first decided to deal with the question of Peggy's



ERICKA HUGGINS

immunity by continuing it until Friday, but Markle then said that he wanted a recess until Friday, because being unable to call Peggy first would destroy "continuity" of his case. (Apparently, although he had intended to build his case from Peggy's testimony, he had just neglected to insure that she would be there until she came walking into the courthouse. . .)

A "compromise" was reached by which the judge would give the defense until 2:00 p.m. (it was then about 11:00a.m.) to prepare their arguments against the immunity application, and at that time the judge would rule, and Markle would proceed with or without Peggy's testimoney, as the judge ruled.

At 2:00, the defense returned and again requested a continuance on the question,because they had decided that it was necessary for Peggy to have independent counsel, and had contacted a lawyer during the recess. The attorney had not, however, had sufficient time to consult with Peggy, or to review past testimony. Mulvey denied the request.

Katie then addressed herself to the question of the immunity statute, which she said is unconstitutional on the grounds that:

1) the "protection" it offers isn't sufficient. It does not protect an individual's right to protect her dignity, her right not to give evidence against her "friends and associates"; it can turn a person into "an involuntary informant."

2) it gives the prosecutor the right to decide when it's necessary for the public interest - a right which should belong to the court.

3) it raises questions of equal protection under law, since it gives the state an option it does not give the defense.

The defense also noted that in the last trial, when it would have seemed more in the interest of justice to grant Peggy immunity, since her close relationship with Lonnie permitted her to give more relevant testimony, that immunity was denied. Markle's arbitrariness was very clear.

Despite all of this, Mulvey ruled that he would accept the application for immunity, and compel Peggy to testify that day.

Markle's first questions to Peggy referred to a meeting that she had been to at Yale on May 17, 1971 (significance unknown). When he asked her with whom she had attended the meeting, Garry rose to object and to renew an earlier motion to quash any testimony which referred to the conspiracy charges. Both lawyers asserted that the conspiracy charges were merely a device to get into evidence hearsay that would be inadmissible with just the capital cases. They said that that type of evidence should not be admissible until a separate hearing had determined that there had been 2 separate agreements to do the acts charged. The motion was denied.

Peggy told of going to 365 Orchard St. on the evening of the 17th of May for 10 or 15 minutes before she and Lonnie went home to the apartment they shared with Ericka, her daughter Mai, and Peggy's daughter. The next morning she returned to Orchard St. (then headquarters for the Party) with Lonnie, and saw Alex Rackley and George Sams for the first time. Sams was arguing with Rackley and then beating him with a stick. Sams called Lonnie in, pushed him, and said, "Give that brother some discipline." Lonnie did nothing.

At that point, Peggy went to the store, came back and started to cook. She heard Sams and Rackely arguing in the basement, and at one point, Warren Kimbro came upstairs and boiled some water.

Later, someone called to Ericka to come downstairs and she went. Peggy again had to go to the store. When she returned, Sams was in the living room. He ordered the sisters upstairs. Peggy, Maude Francis, and Jeannie Wilson went upstairs to administer first aid to Rackley. They found him in the bathroom, with a burn on his right shoulder, and a wound on his head. Maude and Jeannie began to clean and bandage his wounds and Peggy not knowing anything about first aid, went back downstairs. When she got downstairs, Lonnie asked her to find out if Rackley wanted anything to eat. So, for the third time, Peggy went to the store; then back to find out if Rackley was hungry. She found Rackley lying on the bed, with his right shoulder bandaged.

Some time later, Lonnie and



BOBBY SEALE

Peggy went for a walk. When they returned, they had a P.E. class, which Lonnie directed. Markle asked Peggy what the subjects discussed were. When she replied, the Red Book, the Party Program and Platform, he asked her if that was to the extent of her recall" and then showed the transcript from the Mc Lucas trial to her to"refresh her memory." After looking at it, she remembered that they had bee.. told at the meeting that, if they should see a Jose Gonzalez, he should be taken to the office (Orchard St.).

Peggy next spoke of the evening of the 19th. On that evening, she was at Orchard St. with Sams, George Edwards, Kimbro and another brother she didn't know. Rackley was in the second floor bedroom and Mai was asleep. Everyone else had gone to hear Chairman Bobby speak at Yale. At one point, Sams called her upstairs. She saw Rackley lying on the bed. His hands were swollen and tied with tape. As soon as she had gotten upstairs, Sams told her to "never mind," and she went downstairs again.

Later, there was a phone call, a woman called to ask the Party to help find her lost child. Peggy took down a description of the child and took it to Yale, where the rest of the people were. She gave the message to Landon Williams (who was on the stage at the time; and returned to Orchard St.

Soon after, people returned from Yale. Peggy said that there were lots of people in the living room and kitchen of the

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GEORGE JACKSON: P.S., ON DISCIPLINE

Both Mao Tse Tung and Frantz Fanon observed and commented on the need for psychological, regenerative instrumentalities for the masses. Both also sensed the need for dealing individually with the psychic disorders that occur normally in the hidden sections of an oppressed man's mentality.

To copulate Fanon's remedy in his thesis on violence..."two men die with the stroke that slays the slave-master: the slave-master dies in a way that he can do no man any further harm; and then the slave mentality of the former victim dies." Mao's comments in his essay "On the proper handling of contradictions" were aimed at regeneration on the mass level. In "Combat Liberalism" he brought the theme of regeneration and discipline down to the core of individual and Party interrelations:

"Liberalism manifests iteslf in various ways...Not to obey orders but to give pride of place to one's own opinions. To demand special consideration from the organization, but to reject its discipline...Liberalism stems from petty-bourgeois selfishness, it places personal interests first and the interests of the revolution second, and this gives rise to ideological, political and organizational liberalism.

"People who are liberals look upon the prinicples of Marxism as abstract dogma. They approve of Marxism but are not prepared to practice it or to practice it in full. They are not prepared to replace their liberalism by Marxism. These people have their Marxism, but they have their liberalism as well. They talk Marxism but practice liberalism; they apply Marxism to others, but liberalism to themselves. They keep both kinds of goods in stock and find a use for each. This is how the minds of certain people work.

"Liberalism is a manifestation of opportunism and conflicts fundamentally with Marxism. It is negative, and objectively has the effect of helping the enemy; that is why the enemy welcomes its preservation in our midst."

We find a thread of psychoanalysis running throughout our study of the literature, bearing on the new Socialist Revolution. Oppressed man lives with and developes unconscious mental processes that can diminish his value to, and function within, communal groupings. The effects of 300 to 400 years of racism, capitalism and economic centralization have in fact been most conducive to a whole set of mass and individual psychoneuroses. Thus we find (if we look) both the positive and the negative, eco-social and psycho-social, aspects in the building of revolutionary consciousness in class society.

The negative aspects of developing a



revolutionary condition must never be overlooked. To do so is itself a form of liberalism. Facing negatives, problems, and guarding against their recurrence is a prerequisite of revolutionary growth. We must address our efforts to the destruction of the enemy within as well as the outside enemy. The enemy within can be isolated in a simple way: any individual or thing that disrupts communal interests. The thing will always be a product of the individual. It will begin as an idea or attitude. It will either be incorrect or self-seeking. It will persist and ripen into a contradiction and disruption of communal interest through lack of discipline. Lack of discipline manifests itself through failure of the individual to moderate his self interest in accordance with the demands placed upon him by the commune.

But all things are connected in some way. The materialist searches for these connections to clarify strategy and tactics, to solve problems and arrive at validity. We want to understand the objective conditions that give cause to the subjective attitudes controlling objective human behavior along lines that are self-destructive, disruptive of the common interest, or neutral, empty of meaning and consequently tending to be conservative. The simplistic explanation that we receive from the revisionist circles of the old guard, that failed, goes no further than stating that these conditions are not right for revolutionary practice and "forgets that it is men that change circumstances and that the educator himself needs education", and that "the coincidence of the changing of circumstances and of human activity can be conceived and rationally understood only as revolutionising practice."

We want to understand all the objective conditions and forces that are said to be not right, since they are tied into subjective attitudes (consciousness), attitudes, into activity. "The philosophers have only interpreted the world, in various ways; the point, however, is to change it." We know that failure to make changes is always the fault of the vanguard parties; the failures of the vanguard elements that went before us are the proof of this. But they weren't exactly autonomous and forceful. We will not repeat their mistakes. A retreat to the comfortable position that conditions aren't right, really isn't possible here in the Black commune. "One third of the population will always be ill-housed, ill-clothed, and ill-fed; many urban problems are really conditions that we cannot change or do not want to incur the disadvantages of changing." (Lt. Governor of California). A voice from inside the Fourth Reich speaking in public on poverty.

His one-third statement was a calculated understatement. If food, clothing, and shelter are among the objective conditions for a fight, then, we cannot rationally excuse ourselves with slogans that turn on the issue of objective conditions. I am not here committing the same error that I condemn. I am not disconnecting the depressed Black commune from the over-all process of interacting Amerikan relationships. I'm merely stating that the very basic objective conditions for revolutionary activity have long been present in the Black commune. There are other objective conditions. It's just that when we come to this issue, we're ahead of everyone else.

If we want to retreat, we can't base the retreat on the issue of objective conditions. In the very basic sense, we do have a very nearly uniform community of interest there. It is this greater community of interest and near-uniform repression that gives the Black commune its vanguard role.

The only possible retreat from the glaring fact that conditions are ripe for revolutionary activity in the Black community is into subjective attitudes, "the people aren't ready". The "thought objects" are not ripe. This could only mean that the people are not ready to act in their own interests; that they are unwilling or unable to meet and overcome the resistance to their movement; that disciplined and principled objective activity is beyond us, because of some conscious or un-

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BLACK MAN SPENDS EIGHT YEARS IN MEXICO PENITENTIARY

Penitenciaria del Distrito Federal
Santa Hertha Acatitla
Ixtapalapa 13, Dietrito Federal
Republica, Mexicanna
March 1, 1971

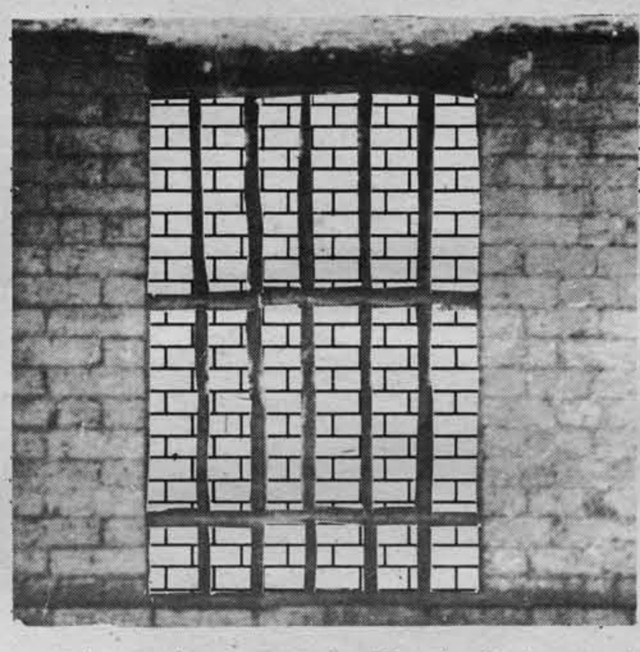
Mr. U Thant, General Secretary
Organization of the United Nations

United Nations Building
New York City, New York
United States of America

Dear Mr. U Thant:

The composition of this letter comes as a last-recourse intent at receiving a small amount of consideraton in a situation which is, to place the matter mildly, totally horrendous. Allow me to explain:

I am the only American Negro citizen presently incarcerated in Mexico City, for the supposed commission of the crime of homocide. My actual sentence is, as confirmed in appeal, thirty years of imprisonment. The injustice committed in my judicial situation has been, I assure you, complete and, for many, incredible. The brutality with which I was treated is something thought to be, at least by me, as nonexistent in modern times; but what be my surprise to discover that Hitler's was not, after all, the last of the torturing regimes. The Secret Service Police obtained "legally" a signed confession written in a language which to this day I still do not completely understand, by a method of medieval torture. Without benefit of an adequate defense, I was sentenced to the aforementioned and placed in a prison where even the Constitutional rights of the country are



openly and sarcastically denied me. I have been confronted with the animalistic necessity of surviving this situation of malnutrition, injustice and profound discrimination as a Negro as well as an American citizen for the past eight years; and my question is this: Is it possible that, in our present day situation, the truth of my horrendous existence will be permitted to go unattended, unheard, even though I shout at the top of my lungs? Can it be conceived that in the face of the world scene, all those who so emphatically demand justice and the impartation of Human Rights will allow this Negro American citizen to be left unjustly under his present circumstances for the next twenty two years?

I should imagine that the only logical answer to this last question should and would be negative. However, and at the same time, I have witnessed and lived such a great deal of illogical events that I have come to the point where I honestly do not know if such an animal as logic does exist any more; and, if it does, why is its existence ignored in a country where the President shouts from every conceivable referendum for the justice and dignity which he himself admits were absent in previous regimes; in a country where the House of its Democratic government serves as the theatre where the "obra" of reformation is dramatically interpreted. Logics! Who knows if they exist!?! And yet... they must...!

I realize that there may very well be little that can be done by the United Nations, and yet, I am moved by my total necessity to do anything possible so as to not leave the matter as it is, for as it is, it is - as I have previously stated, horrendous.

In the hope that by means of the composition of this letter, I shall in some small way, shape or form obtain a mere grain of assistance and/or understanding, it is my profound privilege to become:

Most sincerely yours,
Edward Lewis Reynolds

cc: Delegation of the United Nations Mexico City, Mexico
Mr. Richard M. Nixon, President of the United States of America, Washington, D.C.
Lic. Luis Rchaverria Alvarez, President of Mexico, Mexico City, Mexico
Secretary of the Dept. of State, United States of America, Washington, D.C.
National Association for the Advancement of Colored People, San Francisco, Calif.
Black Panthers Organization, Oakland, Calif. U.S.A.
Lic. Alfonso Martinez Lominguez, Mayor of Mexico City, Mexico
Lic. Mario Moya Palencia, Secretary Gobernacion, Mexico City, Mexico
Mr. and Mrs. L. B. Delaney, San Francisco, California U.S.A.

JURY ACQUITS SAN QUENTIN INMATE AND PRISON BOARD PLACES HIM UNDER MAXIMUM SECURITY

PRESS RELEASE: March 16, 1971

A San Quentin prisoner today filed suit in the U.S. District Court here to stop San Quentin officials from punishing him for acts which a jury had acquitted him of. The inmate, Marvin Smith, charged prison authorities with confining him in maximum security as punishment for allegedly assaulting several Soledad prison guards, even though a Monterey County jury had declared him & two co-defendants innocent of all charges.

The suit alleges that Smith, after being transferred from Soledad to San Quentin last November, was told by a prison disciplinary board that it "doesn't matter about the jury, the prison committee already found you guilty and you must do time in maximum security lockup" for two or three years. He is being kept in a small, bare cell alone for twenty-four hours a day, sleeping on a concrete floor with only a thin mattress.

Smith's attorneys, Edwin T. Caldwell and Michel F. Willey of San Francisco, ask that officials of the Department of Corrections and San Quentin be required to immediately answer as to why they feel they may ignore a California jury decision and impose a "sentence" of their own upon an inmate.

According to the attorneys, this practice of locking up men in maximum security adjustment centers, where they are deprived of all privileges, even though they have been declared innocent by the courts, is widespread throughout the California penal system.

The suit asks the Court to rule that punishing inmates for acts of which a jury has acquitted them violates the due process and equal protection clauses of the Fourteenth Amendment. It also seeks a Court order removing Smith from maximum secruity, restoring normal prison privileges to him, and clearing his record of disciplinary actions involving these charges, including any reports that might be sent to the Adult Authority, the state parole board.

Smith and two other Soledad prisoners were brought to trial last September on charges of assaulting several prison guards with a deadly weapon and of holding them hostage. However, witnesses testified that Smith and his co-defendants had merely been trying to break up a fight between a guard and another inmate, Johnny Miller. According to Miller, he had seen the guard engaged in a sexual act with another prisoner. When he refused to accept a payoff of benzedrine in exchange for keeping quiet, the guard attacked him and other guards came running. At this point, Smith intervened in order to try and stop the fight.

Soledad Lawyers' Brigade
6436 Telegraph Avenue
Oakland, Calif. 94609

FREE STEVE LONG

On July 2, 1970 a People's Block Party was held on Ward St. in New Haven. The streets were filled with the joyous cries of our youth. The children were marching and singing revolutionary verses, demanding that Huey, Bobby, Ericka, Lonnie, and all the people be set free.

Marching and singing with the children were members of the Black Panther Party. Among them were Steve Long and Chucky Scott. Steve Long was the Breakfast Program Coordinator for the Connecticut State Chapter, and the children loved him as much as he loved them. Suddenly, a pig came on the scene to disrupt the people's gathering and to restore "law and order" in the Black community. He belligerently ordered the children to stop singing and marching, on the pretense that they were "breaching the peace". When the children ignored him, he tried to physically abuse them. When Steve and Chucky moved to prevent this pig from brutalizing the children, the pig attacked Chucky with his weapon of repression. The people, who had been observing all of this, in turn moved to defend Chuck.



Steve Long - Political Prisoner

Minutes later, the pig lay unconscious in the street; and his tool of murder and torture, his police service revolver, had been confiscated by the people. Reacting true to their nature, the pigs went on a rampage in the community, harassing and intimidating the people. Hours later, they issued warrants for Steve and Chuck. But the brothers had already surrendered themselves to the people, and were nowhere to be found.

Chuck was captured months later, when the fascists used armored vehicles to attack the N.C.C.F. in New Orleans. Steve was recently (January 1971) abducted in New Jersey by the Pentagon's Secret Police, more commonly known as the FBI. He was extradited immediately and is now being held in New Haven in lieu of $20,000 ransom. He is being charged with robbery with violence, assault on a police officer and resisting arrest. But he is guilty of nothing other than serving and educating the people, and defending them from the vicious attack of an armed, racist, enemy of humanity.

Steve Long is a prisoner of war, incarcerated by the intercommunal criminals of the American Empire for loving the people whole-heartedly. He has not failed the people; and we can not fail him. Steve Long must be set free!

ALL POWER TO THE PEOPLE
Connecticut State Chapter
Black Panther Party

DEFEND AND SUPPORT

JOHNNY COWARD AND BARTEE HAILE

Houston, Texas . . . The night of July 26, 1970, the Houston Pig Department attacked the members and supporters of People's Party II and the clack community as a whole. Pig snipers, from a church roof, assassinated Carl Hampton who was the Chairman and founder of People's Party II, just after he had finished speaking at a rally, and wounded more than a dozen other people. This was followed by the sweeping of about 500 pigs through the black community. Homes were illegally entered (No Knock Law), countless numbers of people were beaten and more than 70 arrested on trumped up charges.

While trying to make a desperate attempt to reach Carl Hampton, Johnny Coward of Peoples Party II and Bartee Haile of the John Brown Revolutionary League were seriously wounded by the Gestapo Pigs, who had stationed themselves on top of a church, the highest point in the area. Johnny Coward who had already lost an eye months earlier as a result of a savage beating from two Houston pigs, has been constantly harrassed since that time for attempting to file charges against the fascist pigs who were responsible. Bartee Haile, who has dedicated his life to poor and oppressed people has played a leading role in various anti-war and radical activities in Houston and the Southwest for four years and has also been a victim of repression.

Two weeks later both were indicted on charges of "Assault to Murder a Police Officer" and "Assault to Murder". The date for the trial is Monday, May 17, 1971. The first charge carries a maximum sentence of life imprisonment and the second, two to twenty-five years.

In analyzing the Incident that took place, we find that it was a planned military attack put into practice by Hitler's illegitimate child, Pig Chief Herman Short and his cowardly fascist Stormtroopers. The main objective of this attack was to eliminate Chairman Carl, who was responsible for the awakining of the broad masses of blacks in Houston to the fascist nature of the pigs in the black community and the economic exploitation of the American people and oppressed people of the communities of the world.

Carl Hampton's love for the people was so strong and his influence so great until the pigs found it necessary to eliminate him. By doing this the pigs undoubtedly thought they would end People's Party II and any other element standing for a progressive change and liberation of blacks throughout the communities of Houston. But they failed to realize that change is inevitable.

We, of People's Party II and J.B.R.L. have found it necessary to organize a defense committee in support of Johnny Coward and Bartee Haile. The purpose of this committee is to make the truth as visible as possible and to show the people that the pigs' attack on July 26 was an illegal plot to murder Carl Hampton, destroy People's Party II, and Intimidate the black community.

FREE ALL POLITICAL PRISONERS

ALL POWER TO THE PEOPLE!

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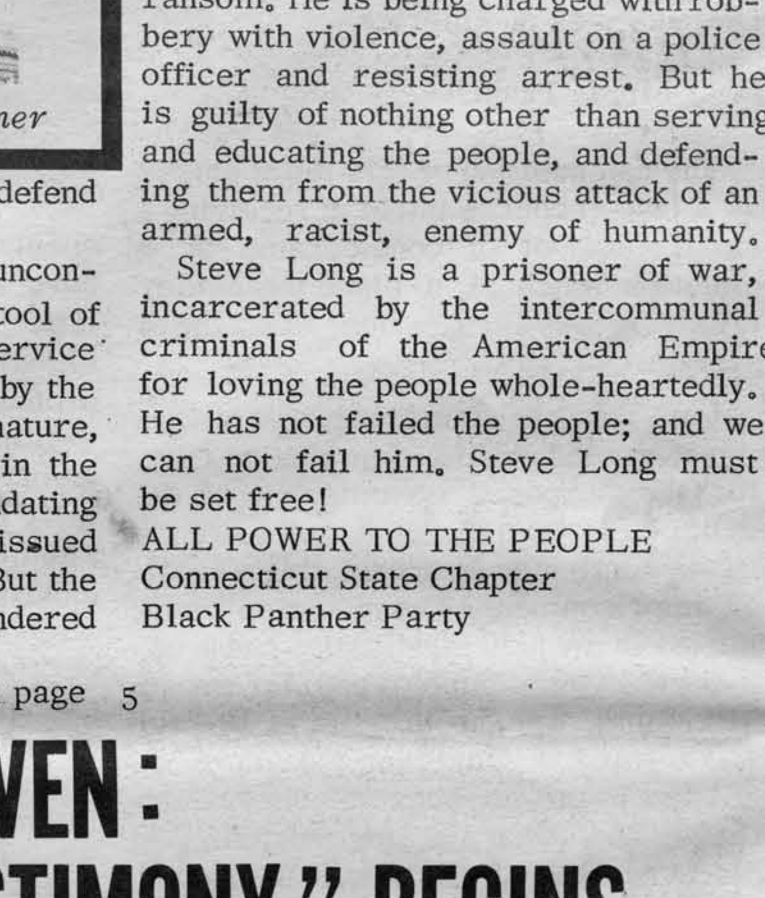
NEW HAVEN: THE "TESTIMONY" BEGINS

apartment. Markle asked her what they were waiting for. They weren't waiting for anything, she said; and soon after, they were ordered by Sams to go out to look for the lost child. Peggy stayed at Orchard St. to type reports, and babysit with Mai. The searching parties returned very late.

At about 6:00 on the morning of the 20th, there was a phone call which Ericka took. She asked Lonnie to take a message to Bobby who was by then in New York. Lonnie and Peggy drove to New York.

At various times, Garry rose to state that he objected to the questions because they in no way pertained to Bobby. Nothing said during the day pertained to Bobby. And very little pertained to Ericka - Katie kept asking where Ericka was supposed to be during the events being described. Most of the time, that was really unclear.

The next day, Friday, March 19th, started with defense attorney Katy Roraback arguing additional motions for Peggy Hudgins to be excused as a witness until she consults her attorney. Judge Mulvey refused to acknowledge that Peggy had any other attorney besides Katy Roraback. At this point Peggy's attorney, Williams, stepped forward to introduce himself. Mulvey refused to hear him. When Williams insisted on explaining his position, fascist Mulvey ruled him out of order and subseqently ordered him out of the courtroom.



The questioning of Peggy ended with pig Markle asking to know the position of everyone at Black Panther Party Central Headquarters in Oakland, California.

(Continuous reports on The "Trial" of Chairman Bobby Seale and Ericka Huggins will appear each week in the Black Panther Intercommunal News Service.)

ALL POWER TO THE PEOPLE!

LOS SIETE BENEFIT







The Committee to Defend Los Siete de la Raza is holding a fund-raising benefit Friday, March 26, from 6:30 to 9:30 pm, at Glide Memorial Church, Taylor and Ellis Streets, San Francisco. Featured are speakers from Los Siete; a long-suppressed film by KQED-TV, produced before the Los Siete trial, but never aired; and music by Sambo Anni. Donation is $1.50.

Funds are needed to defend the Los Siete in a second trial in San Mateo County, on charges of armed robbery and grand thef. The charges stem from an alleged incident six days after the death of Police Officer Joseph Brodnik, for which the six young Latinos were recently tried and acquitted.

Lawyers for Los Siete say this second trial is unconstitutional because the young men were not informed of charges against them until 18 months after the alleged incident. This "pre-arraignment delay" violates rights encompassed by the constitutional guarantee to a speedy trial.

The Committee to Defend Los Siete charges that San Mateo County had no intention of trying the six for robbery until they were found innnocent of Officer Brodnik's death. The police and District Attorneys of San Francisco and San Mateo, angered at the acquittal, are now trying to punish Los Siete any way they can. Jose Rios, one of the six, was beaten almost to death by San Francisco police a few months after the acquittal; most of the charges against him for that incident were dropped. Others of the six have been followed, harassed and arrested. The penalty for armed robbery is five years to life, and if Los Siete are convicted, they are likely to spend most of their adult lives behind bars.

The trial is scheduled to begin May 10 in Redwood City. A May Day rally in support of Los Siete and all political prisoners will be held in Mission Dolores Park.

The Committee to Defend Los Siete de la Raza







' VOICE ' SENDS BROTHER TO PRISON

Edward Jackson is another in a long list of Black victims of so called "justice" in this country. Edward was arrested on October 15th of 1970 for vagrancy. The next morning he was thrown into a lineup. Mrs. Gladys Garno, the victim of an alleged rape 9 days earlier on October 6th, identified Edward as her alleged assailant. Mrs. Garno testified at the preliminary hearing that she could not identify her alleged assailant by face, but that she could recognize his voice!!! There were FOUR (4) people who testified that Edward was elsewhere on October 6th. (There were SIX (6) other people who could have testified but they were not called by the public defender.) But still one white woman's word was better than 4 Black people's testimony.

There were other discrepancies in this case. Some of them are: (1) The prosecution withheld the police report from Paul Fisher, the Public Defender, until February 22, 1971. This was the day that Edward was sentenced to from 10 to 21 years for rape. This date was almost four months after Edward's arrest. (2) The trial judge's probation officer informed Mrs. Mobley, Edward's mother, that 3 sets of police officers went to talk with Mrs. Garno and each time she told a different story. (3) The investigating police officer revealed some startling information in his report. Mrs. Garno had told him on the night of the alleged incident that she did not know whether or not she was raped in the normal manner or whether an unnatural act was committed. When the lineup was held 9 days later, she still was not certain. But when the trial started she had decided. Perhaps Mrs. Garno decided after she learned that the penalty for rape is greater than for that of committing an unnatural act. Perhaps she was unsure because possibly the alleged incident never took place at all.

And so another Black man's life has been destroyed. The same system which legally lynched Edward Jackson also LYNCHED Emmett Till in Money, Mississippi in 1955 for allegedly WHISTLING at a white woman. Things haven't changed too much. The style my be a little different but the results are similar.

Edward's mother is trying to secure a competent attorney who would file an appeal. The fee for the attorney will be at least $2500.00. If you can help Edward receive equal justice, please send a contribution to his mother:

Mrs. Mollie Mobley
P.O. Box 8306
Phoenix, Arizona 85040
Area Code 602- 268-3773

CLEVELAND FREE BUSSING PROGRAM

The National Committee To Combat Fascism in Cleveland, Ohio has coordinated a "Free Bussing to Prisons" Program for that community:

OHIO PENITENTIARY

On the last Saturday of each month busses leave at 10 a.m. for the Ohio Penitentiary. All visits to this penitentiary must be scheduled with the penitentiary at least two weeks in advance. The bus will return at 5:30 p.m. the same day.

MANSFIELD STATE REFORMATORY

All trips to this penitentiary are scheduled for the second Saturday of each month. Make sure you are on the visiting list.

MARION , OHIO

Visits are on Saturdays. The date for this trip will be scheduled the third Saturday of each month.
The N.C.C.F. encourages everyone who has family or friends incarcerated throughout the Ohio penal system to participate in this program. The prisoners will deeply appreciate visits from their loved ones.

THE VOICE OF THE PEOPLE

We found that we were being duped by the government of this country and kept misinformed by the mass media. Therefore, The Black Panther Intercommunal News Service was created to present factual, reliable information to the people. The Black Panther Intercommunal News Service is the alternative to the government - approved stories presented in the mass media and, the product of an effort to present the facts.

ALL POWER TO THE PEOPLE!

FREE BUSSING PROGRAM IN CHICAGO



In meeting the needs of the people, the Illinois Chapter of the Black Panther Party has implemented a "Free Bussing to Prisons" program. This program is designed to enable people to visit their family and friends that are locked in the many prisons and jails throughout the Illinois community. The many atrocities that are being perpetrated throughout the prison system are going unheard of and unchecked, because of the high cost and inconvenience of traveling to the institutions. Therefore, the Black Panther Party is moving to facilitate communications between the inmates and their communities through the "Free Bussing to Prisons" program.

We ask that those of you who plan to visit inmates make visiting arrangements prior to the trip. (You must be on the visiting list and have proper I.D.) Some of the prisons serviced by the Bussing Program are Pontiac, Stateville, Joliet, Vandalia, Dwight, and other Illinois State Penitentiaries.

For the Bussing schedule and other information please call (312) 924-6575 or 738-0778.

ALL POWER TO THE PEOPLE!

FREE ALL POLITICAL PRISONERS

Illinois Chapter
BLACK PANTHER PARTY
4233 S. Indiana Ave.
Chicago, Illinois

THE DETROIT 16 MUST NOT BE RAILROADED

Dear Parents and Friends,

Please take a little time and read this important message.

I am writing to you as a mother, a very concerned mother of one of our 16 indicted black youths, falsely accused of murder. Perhaps, somewhere, a killer is walking the streets, while the prosecutor has illegally indicted our children and is trying to "RAILROAD" them to jail.

16 PEOPLE DID NOT PULL THAT TRIGGER. This we know. That is why we must organize as parents and friends to get our story to the public, and raise monies for the defense and bail.

With this, and only this in mind, we must meet and form a non-profit, chartered organization, dedicated to FREE OUR CHILDREN.

No! We can't afford to sit back and let the establishment play politics with our children's lives.

Although it has happened before, if we work hard, 16 black youths will not be "RAILROADED" to jail as so many others have before them.

It's time — right now, for us all to stand together and let the world know that we are concerned about what has happened to our children.

We must get started now.

YOUR SUPPORT IS NECESSARY AND VERY MUCH NEEDED. PLEASE CALL

4145 Concord
(313) 925-7292
MOTHER OF CAROL SMITH

GEORGE JACKSON: P.S., ON DISCIPLINE

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conscious blockage in the area of thinking, or better, collective thinking.

This is a very appropriate time to consider whether we are capable of freedom. We do see in our attitudes and history both "an intense longing for and fear of freedom". After over 300 years of slavery and capitalism and three decades of totalitarian fascism, we've finally succeeced in raising from our midst a revolutionary vanguard party of national and international scope. The Black Panther Party has survived and grown, in spite of the fact that fascism allows for no above-ground revolutionary political activity, for one simple reason, the Black people willed it into existence and protect it with conscious motive force and blood. Its existence reflects an "intense longing for freedom." It's a reflection of us, our health, our regeneration. If we allow unprincipled, undisciplined, self-seeking egotism to destroy any parts of its strength, it may be an indication that we are incapable of freedom. It will mean that the people on their own, acting for themselves, through their vanguard elements, are sufficiently strong to survive counterrevolutionary murder, prison death camps, and propaganda, but not the enemy inside us.

Final recognition of this possible dual nature of oppressed people - a concomitant love and hatred for the life style set-up by the oppressor; then, the great community of interest that fascist centralization has worked among the upper class and its governing elite forces us to considerations of building a "sense of community" of our own for the oppressed classes. Revolution must advance in communal form. There is simply no other "revolutionizing practice." It must be armed, true, "a shotgun for every hand in every household", and the minimum and maximum levels of violence (i.e. cadre or massive organized violence) must both be accepted as the only means of supporting the people's righteous demands. But there will be no spontaneous revolution; no spontaneous appeal to arms. A "sense of community" is a prerequisite to revolution, after the fact of fascist demobilization. They will never hand us a ready-made revolutionary situation. The level of our existence will grind on as it is, forever, with each year bringing a few more "things" from the flea market, and each recession taking them all away. The illusion of prosperity or in our case the hope of prosperity will always be programmed into the system; they have learned to fear us.

There will be a need for selective, retaliatory and defensive military activity from the outset. We have the willing hands to carry out this level of violence - now. However, the objective is to move our numberless masses into a significant challenge of the property rights enjoyed by the oppressor class. A simple direct attack at the fortified entrance of the productive plant forgets the question with whom? and what? a contented, convinced fascist?! A pamphlet?!

We must rebuild the "sense of community", class consciousness. It was destroyed with the emergence of fascism and its expanding military-industrial based economy, and the consumer's flea market - the basis of continued compromise. If we give the people something to hold, if we address ourselves to their needs, they will act in defense of the communal projects as they extend into the economic interests of the enemy-state. The flea market does not meet all of the people's demands; every vacuum that exists is a political issue. Politics and war are inseparable in the fascist state.

WAR TO THE KNIFE
George Jackson

INTERVIEWS WITH MYLAI VETERANS

The following is a transcript of interviews with five American soldiers who were at Mylai on March 16, 1968. The interviews were conducted by Richard Hammer, author of the book One Morning in the War. Most of the men in Lt. William. L. Calley's unit had been in Vietnam for three months at the time the Mylai shootings occurred; and the five men interviewed here were discharged sometime early in 1969. James Bergthold lives in Niagara Falls, New York, where he works occasionally as a truck driver delivering soft drinks; Gary Garfolo, from Stockton, California, the son of a barber, is currently unemployed and looking for work; Garry Crossley is a native of San Marcos, Texas, who recently moved to Del Rio, Texas, to work in an auto parts supply company; Vernardo Simpson, the only Black in the group, now works in a poverty program in Jackson, Mississippi; and Michael Bernhardt, of Tarpon Springs, Florida, the only one of the five who enlisted, is now working as a surveyor to make enough money so he can get back to school and complete his studies in oceanography.



Little Vo Thi Lien, a survivor of the Son My Massacre, . . "At 6:30 a.m. on March 16, 1968, all the enemy batteries installed around Son My started pounding the village for more than half an hour. Eleven choppers flew in, strafing the locality and landing American troops whose sanguinary intention was visible on their faces. They shot at all that came in sight: men, women, children, elderly people, plants and animals, and destroyed everything: crops, fruit-trees, houses......"

Gary Garfolo, Stockton, California: "He ran down the operation to us. There was going to be a mission . . . He said shoot everything, man, woman, children, the whole bit, anything that could aid the VC, every living thing . . . . We couldn't figure out why. Why it was this way, why little kids......"

QUESTION : Do you think the training you received contributed to what happened?

CROSSLEY: This is something a soldier has to do-take orders and carry them out.

GARFOLO: We used to have to run around yelling, "Kill, kill" just to get it into our heads, just to get that feeling that you can do it. But actually, when it comes down to it and you shoot somebody for the first time, you think about it and you think-you took another human life. Then you think that it's war, and it's the only thing that you could do. It's either you or them.

BERNHARDT: One of the things is that when you're just being trained, when you've been inducted, okay, then you're being trained, there are some pointless things you do. I mean really pointless. So what it more or less does is condition men to think that just because it's pointless, it doesn't necessarily have to be ignored. In other words, you still have to do it. Even if they say it and it doesn't make any sense.

Q: Was there any harassment of civilians?

BERGTHOLD: I don't know, like, a lot of the guys would sometimes beat up people and stuff like this here. I don't know why.

CROSSLEY: They would get killed by accident and there would be rapes at times.

BERNHARDT: Like the way they handled the village or something like that. Or somebody's running, there's a woman running, so they shoot her down. I couldn't imagine why she was running. Why should she run, after all, we only raped three women in the last village and we killed an old man over there, too.

GARFOLO: When we were out there, we would just stand out, out on the ground. We would go into a place and we would see a gook have a transistor radio, you know and maybe we just might want to have one and so we just took it.

BERNHARDT: It was just something like the first protest I guess. The first time anybody just tried to say anything, or do anything, like "Don't burn my beard," or something like that. I said something about the old man who had something stolen from his house and he just was trying to get it back. He was just following the troops around and he didn't go away. So finally they didn't want to be bothered with him anymore and so they shot him.

Q: What caused the harassment?

CROSSLEY: The main reason was the booby traps and the mines.

SIMPSON: There was a guy from New York. By the name of Rocker. And he was walkin' a point and I was about ten or fifteen feet in front of him. And I stepped in the same area as he did. And as I approached this bush I heard something go up and it knocked me down. So after the dust and all the brush cleared away, there was nothing left of him. He was totally gone.

GARFOLO: We were feeling pretty down about all these people who were getting hit by these mines and stuff, losing their life, and there was nothing we could do about it. Just sneaky stuff. A lot of us kind of wanted a little bit of revenge. We wanted to see 'em, you know. Because they're always hiding. We wanted to see 'em, and we wanted to get into them like that.

SIMPSON: We had got led into this field by this officer. He was supposed to be readin' a map and he couldn't.

BERGTHOLD: I don't know whose fault that was. But we all ended up in the high ground in the bushes. And that was where the mine field was at. About twenty minutes after the whole thing was over, they found a sign which had been put there that said that the mine field had been laid about 2 weeks ago.

BERNHARDT: Mines are tremendous, you know, I mean if you ever want to start a revolution or a war or anything like that. Not only you think of the physical effect as devastating, but the psychological effect is so much more so.

CROSSLEY: Intelligence reported that it had been the people within this village that had been setting them. And the area had to be cleaned out. Whether it was done in the right way or not, I'm not to say.

Q: On the night before the attack your company commander gave a talk to the men. What did he say?

GARFOLO: He ran down the operation to us. There was going to be a mission. We were going to be lifted in by helicopter. There was going to be security. We were going to go in there, into the Pinkville...we had a chance to get back for some of the guys we lost in that area. There were supposed to be Vietcong in there. At that time the intelligence report said that they are in there and they were going to be in there and that when we landed, that at the time of operation, there wasn't going to be any villagers in the area that were innocent. That they were going to go to the market, or go out into the fields. The people that should be working that work every day, are going to be out in the fields. And the people that go to the market are going to be in the market. And if there are any VC in there, they are going to be there then. And that we're really going to get some contact. It's going to be our first really good exercise in contact. And everybody was kind of keyed up, afraid. They told us to get all our gear in working condition, be ready, you know, be ready to do battle.

BERNHARDT: Without any doubt there wasn't anything else that the men could have picked up from it. Everybody had the same idea. They got the same impression from it. You know this is going to be a free-for-all. You could shoot anything you want. Anything that moves. So long as it's not one of your own.

GARFOLO: He said shoot everything; man, woman, children, the whole bit, anything that could aid the VC, every living thing. That was sorta like the order, from the way I heard it. I guess some people coulda took it that way. If they wanted to make up for anything that happened, they could do it then. And they might have just went off and did it. Some guys might have just flipped. Because there are people capable of doing just that under those conditions.

BERNHARDT: What in effect he said was -the village would be destroyed and all the people in it and so on.

Q: The implication was...

BERGTHOLD: Just to get rid of everybody.

GARFOLO: And we had the night to think about it, you know, so the next morning we moved out.

SIMPSON: There was no certain age not to kill. There was everyone to kill. So that's what we did.

BERGTHOLD: When we took off it was about seven-thirty in the morning. We landed about 150-200 meters of the village of Mylai 4. And we went in there and just as soon as we started, as soon as we hit, somebody started shooting, the cobras and stuff were firing away, and I really didn't know much what was going on.

Q: Was anybody shooting back?

BERGTHOLD: I don't think so. I really don't. You know when somebody's shooting at you, there's usually a crack-pop to the deal.

CROSSLEY: We went into the village and we phoned Captain Medina and we asked him what to do.

Q: And he said what?

CROSSLEY: He said that they were enemies. This is a search and destroy mission, and we were to carry out our orders.

Q: And your mission was?

CROSSLEY: Search and destroy.

Q: Search and destroy?

BERGTHOLD: People started getting killed and everything. The guys were just walking up and shooting into the houses and stuff. Just killing.

CROSSLEY: How it started? I don't know. This is something we were told to do and we did it.

Q: Did you do any shooting?

BERGTHOLD: A little bit, not much.

CROSSLEY: We made a sweep through the village. And there were older men, women, and the children, it seemed like, were gone. There were very few children. We swept through the village. That's all there is to it.

Q: What happened during the sweep?

CROSSLEY: What do you mean what happened?

Q: People got killed?

CROSSLEY: Yes

Q: Without shooting in return?

CROSSLEY: Without return fire.

Q: Without return fire.

CROSSLEY: This is the type of thing in training you're told to do. When you have a search and destroy this is what your orders are to do. There are no questions. You obey your orders.

Q: Would you repeat that, and woul you say....

CROSSLEY: A search and destroy is a mission whereby you're given an area, and you're to destroy everything within that area. After we swept through the village, we turned around and went back and burned all the buildings.

Q: Now, to destroy everything in the village means to destroy the people?

CROSSLEY: Right

SIMPSON: It was at Mylai or Sonmy or something like that. Sonmy. And it was afternoon when we got there. We had these orders. Our captain was telling about...we was going in and burn down and kill everything that was in the village and there would be nothing standing there; women, children, babies, cows, cats, anything. And that morning about seven o'clock we boarded the choppers and went into the village, and when we got off the choppers we started shooting, and I remember from the first incident as I was coming up upon an area, there was a man got up with a weapon and ran into a hamlet, and this lady got up and she had her back turned to me, and my platoon leader Lt. La Cross

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NEW YORK: THE BLACK PANTHER PARTY THANKS THE FOLLOWING PARTIAL LIST OF STORES FOR GIVING THE PEOPLE OF NEW YORK THE OPPORTUNITY TO OBTAIN THE BLACK PANTHER INTERCOMMUNAL NEWS SERVICE

BROOKLYN:

African Shop
Livingston & Flatbush

All Sol's
555 Nostrand Ave.

Arthur's Grocery Store
163 Kingston Ave.

Arthur's Newstand
8 Kingston Ave.

Black Fox
769 Nostrand Ave.

Boot Black
606 Nostrand Ave.

C & M Restaurant
276 Kingston Ave.

Callensten Store
231 Kingston Ave.

Candy & Luncheonette
376 Utica

Candystore
331 Franklin Ave.

Candystore
511 Franklin Ave.

Candystore
792 Franklin

Candystore
829 Franklin Ave.

Candystore
2154 Fulton St.

Candystore
292 Nostrand Ave.

Candystore
355 Nostrand Ave.

Candystore & Newstand
694 Rockaway

Candystore & Newstand
702 Rockaway

Cutter's Pharmacy
621 Nostrand Ave.

Duroa Jige (African Shop)
402 Nostrand Ave.

Freedom Bookstore
526 Nostrand Ave.

Eddie's Candystore
379 Nostrand Ave.

Gail Stationary
1111 Rutland Rd.

Harry's Candystore
2227 Atkin Ave.

J & H Luncheonette
699 Nostrand Ave.

Jenkins' Candystore
924 Fulton St.

Kingston Car Service
284 Kingston Ave.

Larry's Candystore
849 St. John's Place

Lunch & Candy Store
100 Kingston Ave.

New Shop
280 Utica

Newstand
Corner of 145th & 6th Ave.

Newstand
414 Rockaway Ave.

Newstand
2 Sutter Ave.

Nicholson's Candy Store
305 Ralph Ave.

Omawale's Boutique
637 Thruop Ave.

Ottis
943 Sutter Ave.

Ours Inc.
1727 Pitkins Ave.

Prince's Candystore
735 Nostrand Ave.

Psychedelic Unlimited
521 Franklin Ave.

R & B Variety Shop
791 Saratoga Ave.

Record Shop
356 Franklin Ave.

Record Shop
668 Sutter Ave.

Sound Town
812 Franklin Ave.

Stone's
650 Nostrand Ave.

Unique Hi Fi
691 Nostrand Ave.

Vann's
589 Franklin Ave.

Washington Candy Store
365 Chassoh Ave.

Wright's L & M Store
1507 Fulton St.

Yardboro Store
1263 Bedford Ave.

Yoca Cab Service
888 Sutter Ave.

HARLEM:

Al Mosley's Variety Store
130 Lenox Ave.

Afro Mart (Sam Barnes)
103-W. 125 th St.

Afro Sound
1708 Amsterdam Ave.

Ben Davis Bookstore
135th St. & 8 Ave.

Ben Franklin Newstand
135, Corner of Lenox Ave.

Blackshop
7th Ave. bet. 128th & 129th St.

Candy Store
2038 Amsterdam Ave.

Candy Store
2224 8th Ave.

Candy Store
2194 8th Ave.

Continental Bazaar
317 145th St.

Daisley's Candy Store
1785 Amsterdam Ave.

Glenn's Candy
3619 Broadway

Heritage Afro Media
16 W. 125th St.

Hoyd's Candy
2095 St. Nickolas Ave.

J & J Candy Store
2084 7th Ave.

Jessie's Sweet Shop
3659 Broadway

Joe's Newstand
750 St. Nickolas Ave.

Kingston Car Service
284 Kingston

Lloyd's Candystore
1724 Amsterdam Ave.

M & M Luncheonette
276 Kingston

Macfush Candy Store
205-28th Ave.

News Stand
139th St. & 7th Ave.

News stand
140th St. (Corner Lenox Ave.)

News stand
145 Broadway-Subway

Riccardo's Candy
1059 Amsterdam Ave.

S & L Candy Store
125th & Madison Ave.

Sam's News stand
125th & Lenox Ave.

Sam's Soul Newstand
125th & Park Ave.

Scott's Newstand
155th & St. Nickolas Ave.

Serritta's
497 Albany

Sight & Sound Record Shop
82 W. 125th St.

L. Smith News stand
145th & St. Nicholas Ave.

Stan's News stand
753 St. Nicholas Ave.

Sugar Hill Candy Store
958 St. Nickolas Ave.

Tobacco Shop
1916-7th Ave.

Yruno African Shop
1976 Amsterdam Ave.

LONG ISLAND:

Al's Stationary Store
817 Prospect Ave. Westbury

Billy's Barber Shop
75 S. Franklin St., Hempstead

Book City
206 Fulton St. Hempstead

Ed's Supermarket
10 Union Street, Hempstead

Egress
200 Fulton St., Hempstead

Fish & Chips
93 S. Franklin St., Hempstead

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PIG WINSTON E. MOORE CITES "SEEDS OF CRIME"

Recently, in a Chicago newspaper there appeared an article in which fascist Mayor Dayley's "good boy" and "ace-coon-boon", Winston E. Moore, cited the reasons for the high crime rate in the Black community. Pig Moore, who is himself Black, was not too long ago appointed Warden of the infamous Cook County Jail. In Cook County, cases of pig brutality against the prisoners are an everyday occurence, and have, in fact, grown in proportion since flunkey Moore obtained the position of overseer, so that his masters would not have to soil their hands doing the dirty work of intimidating the prisoners into a state of submission. This is certainly part of the responsibility that goes along with being the Warden of Cook County Jail. This is the jail where the Chairman of the Black Panther Party, Bobby Seale, was incarcerated during the farcial "Conspiracy Eight" trial (where the pigs were trying to convict Bobby of conspiracy to cross inter-state lines and provoke riots). When lackey Moore had our Chairman in custody, he frequently went to his cell, while foaming at the mouth, oinked to our Chairman that "There will not be any revolution in the County Jail, and that he, (Bobby Seale) had better not cause any trouble for him."

In the article that was printed, Moore attributes ghetto "crime" to "Bleeding heart liberals who like to say the ghettos breed crime." He says that this is "idiotic", and that "indifference breeds crime." He goes on to criticize the White community for not taking a stronger stand against Black crime. Moore would like more White reactionaries to ban together with Black ones for the purpose of destroying our brothers and sisters who happen to be in gangs, as his next statement bears witness to: "I wonder if the Whites will be ignorant enough to wait until gangs are roaming Evanston and Wheaton, (Suburbs of Chicago) before they act against crimes of violence."

This savage beast has also taken a position against the lowering of bail bonds for prisoners. Over



Pig Winston E. Moore

sixty-five per cent of the inmates of Cook County Jail are still there because they or their loved ones could not afford the high price of bail (ransom) and most of that sixty-five per cent are Black men and women. Pig Moore's excuse for this fascist position lies in his following statement: "Put them out on the street again and they will just have an opportunity to commit another crime and wind up back in jail. I say leave them in jail where they can't get into any trouble."

Moore has a degree in psychology which he obtained from one of the power structure's brainwashing universities. Yet from the above statements he has made, it is very easy to see that he knows nothing of the reasoning of the oppressed, or what motivates them to do what they do. We of the Black Panther Party know very well the position oppressed people are placed in by the U.S. Empire. The Lumpen, brothers and sisters off the block, know very well that they have no vested interest in the continuation of this corrupt, decadent American society. They are beginning to understand that the people do not control the means of production and distribution, and that this power is held in the hands of a few individuals. This awareness on their part becomes quite clear to us, when we consider the growing number of political prisoners that are swelling the prisons of Babylon to the point of bursting.

We know that people who are forced to live under negative social conditions will do anything to insure their children's and their own survival. And we are channeling this will of the people to survive towards positive revolutionary actions against the true "seeds of crime", the real criminals of all mankind, the reactionary ruling class of the U.S. and its lackeys, such as running dog Winston E. Moore.

In regards to Moore's statements, we say this is indicative of his slave, "yes-sir'boss", mentality. Stupidity is one of the most negative forces that man can inflict upon himself. He inflicts it upon himself, because he has an alternative, a choice between the rational logic of the oppressed and the irrationality of the oppressor. It is very difficult to cope with stupidity, because stupidity does not need facts and logic, it has no need for rationale. It very rarely, if ever, looks for solutions to problems. It looks at the world with a knowing smile, when in fact it knows nothing. As another matter of fact, the only thing required of a stupid individual is that he be consistent in his stupidity. In this context, pig Warden Moore is a stupig, muddle-headed, babbling idiot.

Moore's efforts to unite the reactionary forces of the White and Black community into a force that would destroy gangs, i.e. Black youth, will surely fail along with all his other fascist plans. For the youth make the revolution and we will not sit idly by while the gestapo tries to commit genocide upon the people.

We make not distinctions between White or Black pork. Warden Winston E. Moore, by his conscious words and deeds, shows that he has aligned himself with those who would keep us slaves; and therefore, he is an enemy of the people. To take his head is a step in the right direction towards the freedom and liberation of all the oppressed peoples throughout the communities of the world.

ALL POWER TO THE PEOPLE
Illnois Chapter
Black Panther Party

INTERVIEWS WITH MYLAI VETERANS

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told me to shoot her and I said, "Well you shoot her. I don't want to shoot no lady." So he said, "I'm giving you a direct order to shoot and if you don't shoot her then you can be shot yourself." So, as she was putting her foot in the door, I shot her about five or six times, and I went there and turned her over and there was a little three month old baby in her arms which I thought was a gun and this kind of cracked me up.

Q: Was the baby dead?

SIMPSON: Yes. It was dead.

Q: The bullets had gone through her?

SIMPSON: Yes.

Q: Then what happened after that?

SIMPSON: Well, after that we had collected about five prisoners, and they told us that the others.. and then there come one of the guys in my squad said, "Well, let's kill 'em." So the platoon leader said, "Well, I'm turning my back so I don't see what you're doing," and this guy had an M-79 grenade launcher, and you can't shoot a grenade launcher into a group because you can blow up yourself. So he grabbed my rifle and went to the heads of everyone and put it to their eyes and just pulled the trigger.

Q: From there it sort of grew?

SIMPSON: Yes. Yes, it just grew on. They said.. "Well my platoon leader told me.. my officer, Lt. -------said, "Kill everyone, and if you don't kill everyone, I'm going to watch you out there, and if you don't kill everyone, you can be shoot-shot yourself." So as I... he was always near me.. anyway ...so I think I killed about eighteen or twenty people that time.

Q: Were any of these children?

SIMPSON: There was two, yes.

Q: And the rest of them were old men?

SIMPSON: Well, between ages.... young and old.

Q: Young and old.

SIMPSON: Yeah.

Q: Did you see what else was going on in the hamlet?

SIMPSON: Oh, yes. I saw Lt. Calley and what he said about this grave that they had, this massive ditch. I think it was about, oh, I think it was about fifty people at a time. They would put two machine guns on each side, and put two people with automatic rifles, and he would stand over them, and he said, "Shoot em." So he just killed all of em, all fifty of em, and then they would make another pile of em, and put em in a ditch, and then get another fifty and shoot them and do them the same way.

Q: Did you see any of the burning of the hamlets?

SIMPSON: Oh yes, we burned all the hamlets. We put people in the hamlets and killed them and burned 'em.

Q: How did the guys look when they were doing this?

BERGTHOLD: They looked like they were having a good time.

Q: Did you see anyone not......

BERGTHOLD: No. Everybody just about everybody, was busy.

CROSSLEY: The Vietnamese are funny people. You can't realize what they're thinking. They seem to have no understanding of life. They don't care whether they live or die.

GARFOLO: I was over there, I think I had another guy with me, and I didn't wanna stay walking right in that one area because I couldn't see from the tree-line what was in the village, if there was anything out there, and I wanted to....I saw that ditch over there and I knew it was probably deep or something. There could be somebody there waiting to pick us off when we walked by. So I got over to the side and came into the ditch, and looking around to see. I hadn't got too far when I saw one Vietnamese family that was dropped there. They had been shot while they were running. They obviously had all their belongings, and chokie sticks, and baskets. There was a man, woman, and a child and from the way they were on the ground, they looked like they were shot while they were running. I coundn't tell exactly what did it, what weapon it was had killed them. They just had holes in them and stuff, and I looked at it for a while, and I ran it through my mind and decided to keep moving on. I moved on down the ditch. The firing had kinda ceased. There wasn't too much firing. Every once in a while I heard a round being let off somewhere, but I was just looking around there thinking. Like they told us there was supposed to be some action there, and I was wondering where it was. All the rest of the platoons were sweeping in toward the village in about the same direction. I walked down a little further and saw incidents just like that.... families being shot, and I was watching the other people, and we hadn't got into the village yet. We were still on the outside there. It's about then I come upon the road where that main pile of bodies that I did see about eleven or twelve men, women, and children just sorta like in a pile there. Lot of us just sorta looked at that and we knew that something bad had happened and we couldn't figure out why. Why was it this way? Why was it this way, why little kids... and we didn't know. Nobody knew.

BERNHARDT: It was completely illogical. I mean, why would they shoot them? But, well, they were there. They were there, and what was there was supposed to be the bad guys.

Q: And you came upon other things?

BERNHARDT: Yeah. There were a lot of bodies laying around, so a lot of people were dead-stacks, heaps apparently herded...There were people on the paths leading away from the village or through the village. Their bundles were placed on the ground and they were dead, which meant they must have stopped, put the bundle down, and then were killed. The bundle wasn't all over the place, like if they had been running. We didn't see any as far as resistance is concerned. We didn't encounter any resistance whatsoever.

GARFOLO: The Vietnamese have a habit of, when you come into a village, they get scared and they huddle. They all get together and huddle. They get in little herds and it just looked like that's what happened right on that trail. They were confronted or someting, they were going to or from this one road to another little house at the end of the village...looked like they were half a way in there, moving and something had stopped them, caused them to huddle and they huddled, and they were cut down.

BERNHARDT: There were infants. In fact, it makes you consider that even, even though they were considered beasts, a water buffalo calf or a little piglet would fare better than a child.

SIMPSON: Well, they figured that when the babies grew up they would be VC anyway, so why give 'em an opportunity to grow up?

BERNHARDT: It wasn't so much the number that got me. It was the fact that just one infant in the whole pileup would have been bad enough.

CROSSLEY: There again, what's going to happen to them? They would have died anyway.

BERGTHOLD: I think it was two kids I seen get killed.

Q: Did you wonder why? What did you think when you saw this?

BERGTHOLD: It really never fazed me that much. I don't know why it didn't, it just didn't faze me.

Q: In addition to people being killed, I've been told that there were rapes. Know about any?

CROSSLEY: Yes.

Q: Why?

CROSSLEY: I don't know.

Simpson: They had told us that they are very religious and respect their religious thoughts. They said, if you kill someone or if you mutilate their body, they won't go to heaven or whatever they believe in; they are very religious about that. They can't stand to see anyone's body or parts of someone's body being mutilated.

GARFOLO: Few people talked about it, and we heard some of the guys had got pretty loose and started doing some stuff, like I heard one guy went wild and, with a knife in there, started cutting up people and some people had shot people, and I just didn't even know what to think about it.

SIMPSON: They would mutilate the bodies and everything. They would hang'em, something like this, or scalp'em. They enjoyed it, they really enjoyed it. Cut their throats.

BERGTHOLD: They cut ears off a guys , and stuff like this here without knowing if they were VC or not. If they got an ear, they got a VC.

GARFOLO: Like scalps, you know, like from Indians. Some people were on an Indian trip over there.

GARFOLO: You can hide under orders and take out your little anxieties, which some people probably did do. But I wouldn't shoot anybody. I wouldn't do anything. I never did do anything over there I didn't want to do.

BERNHARDT: I was just sort of left out, not looked down upon for not having done anything, but just left out of the fun.

CROSSLEY: There were men that didn't shoot....

Q: How did the guys feel about this?

CROSSLEY: They kinda felt like they were putting the responsibility on the other soldiers. The job that shoulda been done was pushed upon the rest of em.

SIMPSON: That night everyone was talking about how many they killed and all this here, and how they killed them and everything.

GARFOLO: We heard about it, just shooting gooks, you know, like a head count, like, "I killed three or four people," you know.

BERNHARDT: But that was the kind of talk that was going on, and "Chalk that one up for me" and all that other stuff.

CROSSLEY: We didn't think anything of it. Well, we thought a lot of it, I'm exaggerating there. We didn't believe this would be such a publicity stunt. We felt that this had been happening many times before, and it had probably been happening many times since.

GARFOLO: I've heard stories and spoke and talked to different people from other units and like that happens you know, people in villages get shot up a lot, but it just never seems to come down.

Q: How did the officers who were with you react to this?

BERNHARDT: They did a little bit less talking because they were a little bit more prudent, I think, because they began to realize the seriousness of the situation.. not that they had done anything wrong in the eyes of their superiors, but that in the eyes of their superiors they had, so that he would have to come down on them. Like the underlying order, they were actually expected to do what they did, but it was like, "Do it, but don't let me catch you."

CROSSLEY: I didn't feel there was any reason for the public to know, because I felt this had been done before. I didn't think that I'd ever be thinking that much of the day.

BERNHARDT: My platoon sergeant, my platoon leader and so on....they talked to me and said, "Well, you know you're not going to say anything. You know if that colonel comes around, just don't say anything at all."

SIMPSON: When we got back, they told us not to talk to anyone. Our platoon sergeant told us not to mention this to anyone, not to say anything about it.

Q: What kinds of questions did he ask?

BERNHARDT: Qestions of the type, "What did you think of what was going on down there?" The questions, the way he asked the questions, seemed to me that he knew. In other words, he wasn't trying to find out what was going on, but what would happen from there on.

Q: Do you think anything can be done to prevent this kind of thing from happening again?

CROSSLEY: We can get out of Vietnam.

BERNHARDT: It seemed everywhere we left, if the enemy wasn't there when we got there, they were when we left. We seemed to be sort of growing them, planting them like seeds. Wherever we went we sort of bred the enemy. He just came out of nowhere, and it was almost as if we weren't there, there would be none.

Q: What do you think a war crime is?

SIMPSON: What do I consider a war crime? I consider a war crime being over there, just our being over there,.

REPRINTED FROM EVERGREEN MAGAZINE

NEW YORK STORES

continued from page 12

Food Market
421 S. Franklin St., Hempstead

Martin Luther King Memorial Center
875 Prospect, Westbury

Martin Luther King Memorial Center
Long Beach, Long Island

Nick's Supermarket
21 Stewart Ave., Hempstead

Paper Back Bookseller
148 Front St., Hempstead

Sam's Grocery
293 S. Franklin St., Hempstead

Soul Delicatessen
853 Prospect Ave., Westbury

Stationary Store
163 S. Franklin St., Hempstead

MANHATTEN:

Bookmaster
43rd and 7th Ave.

Eastside Bookstore
34 St. Mark Place

Intergalastic Shop
17 St. Mark Place

Liberty House
334 Beecher St.

News stand
23rd and 7th Ave.

Night Owl
118 W. 3rd. St.

Paper Back Booksmith
30 W. 8th St.

QUEENS:

News stand
101-03 Roosevelt



JOINT COMMUNIQUE OF SOLIDARITY

March 20, 1971

The Black Panther Solidarity Committees in Europe wish to express our solidarity and revolutionary greetings to Bobby Seale, Ericka Huggins, Angela Davis, Ruchell Magee, George Jackson, The Soledad Brothers and all political prisoners being held in the jails of Babylon.

We know that you, as black political prisoners, are being subjected to the most brutal and inhumane conditions which the white power structure has imposed on all black people. We know that you are in jail for your courageous, revoutionary actions to free black people and all oppressed people. We also know that the efforts being made by the pig media to isolate you from the people will fail, because you represent and are part of the people's struggle for freedom from racism, poverty and oppression.

The European Solidarity Committees and communities feel that the peace forces in the United States in the coming spring offensive should not ignore the struggle for liberation within the United States itself. These struggles are being led by third world peoples in general and the Black Panther Party in particular. Therefore it is necessary that the peace forces mobilize their efforts to free all the political prisoners within the United States. The spring offensive in Washington coincides with the trial of Bobby Seale and Ericka Huggins in New Haven, Connecticut, and it is of the utmost importance that the peace forces do not neglect these two revolutionary comrades.

Our intercommunal solidarity is expressed in our political work to revolutionize our respective communities and to free the third world political prisoners within Germany, England, Holland, Denmark and Sweden: In Germany these prisoners include the "Ramstein 2", who are two black brothers being held in jail. The trumped-up charges of "conspiracy to commit murder", were put on them because they were actively involved in politicizing black G.I.'s in Germany; In England there are the "Oval House 4", and the "Mangrove 9", who are being held in London for standing up for the rights of the two million third world people now living in England.

There are more than 100 third world people in Dutch jails, including the "South MoLuccan Wassenaar 35". These people were jailed after occupying the Indonesian Embassy in opposition to the visit of the fascist puppet Suharto to Holland.

In Denmark, twenty-two Slum Stormers (squatters) and supporters of third world struggles were arrested and jailed for defending a house which they had liberated from an avaricious landlord.

In Sweden, there is increasing pressure by the Amerikan government for the deportation of political refugees (including black GI's). Recently brother Glanton Dowdell was arrested by the Swedish authorities on demand of the Amerikan Embassy.

We must unite around all political prisoners both in the U.S.A. and in Europe. At no other time has unity amongst our ranks been more important. If we remain united, the people's desire and need for freedom cannot be stopped.

All Power to the People

Black Panther Solidarity Committee
Stockholm, Sweden

Black Panther Party Solidarity Committee
Lund, Sweden.

Black Panther Party Solidarity Committee
Copenhagen, Denmark

Black Panther Party Solidarity Committee
Frankfurt, Germany

Political Refugees - Malmo, Sweden

Freedomschool - Amsterdam, Holland

Black Panther Movement - London, England

Voice of the Lumpen - Frankfurt, Germany



DEMONSTRATION OF SOLIDARITY IN EUROPE

October 1966
Black Panther Party
Platform and Program

What We Want What We Believe

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the CAPITALIST of our Black Community

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

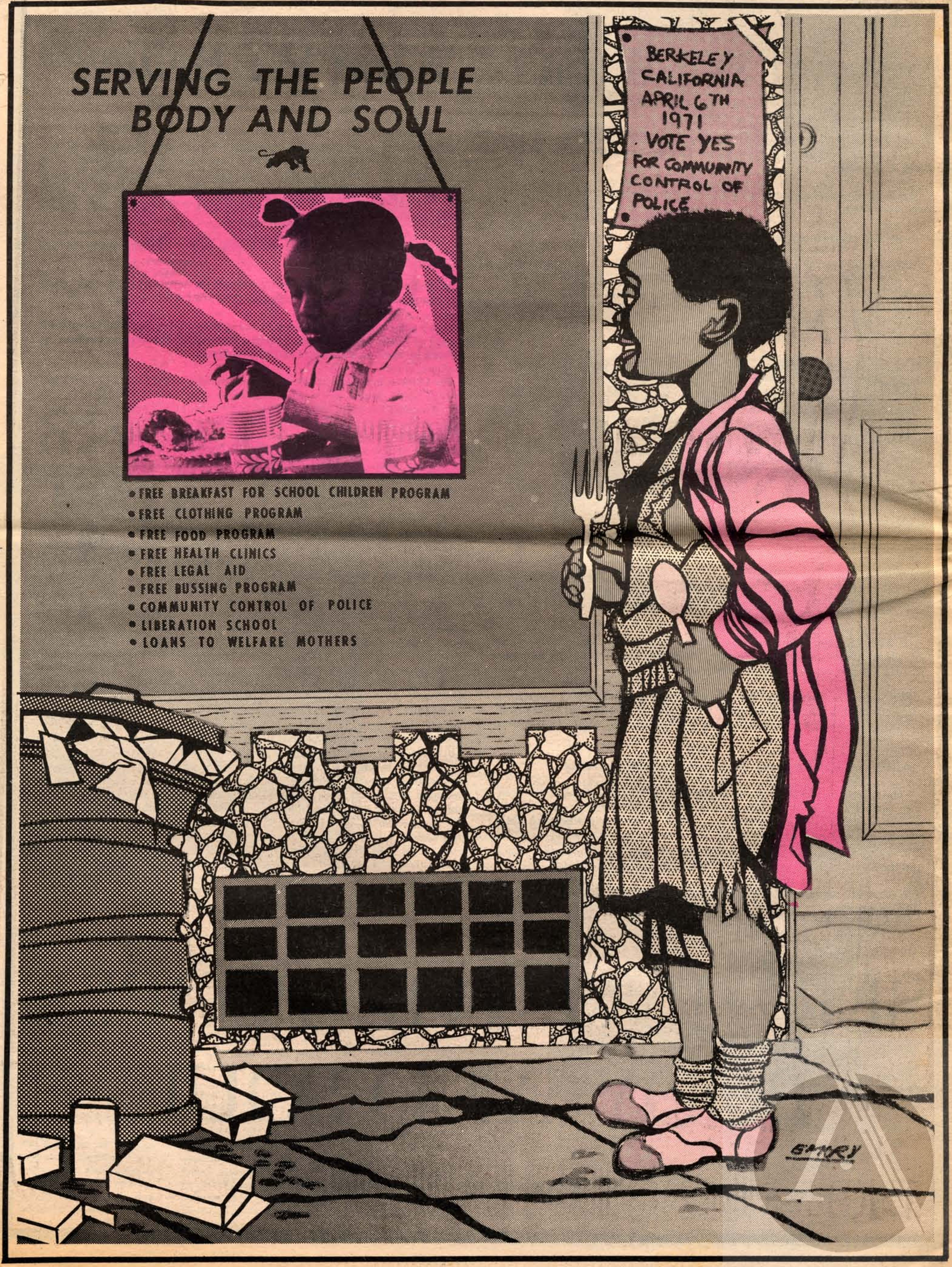
When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

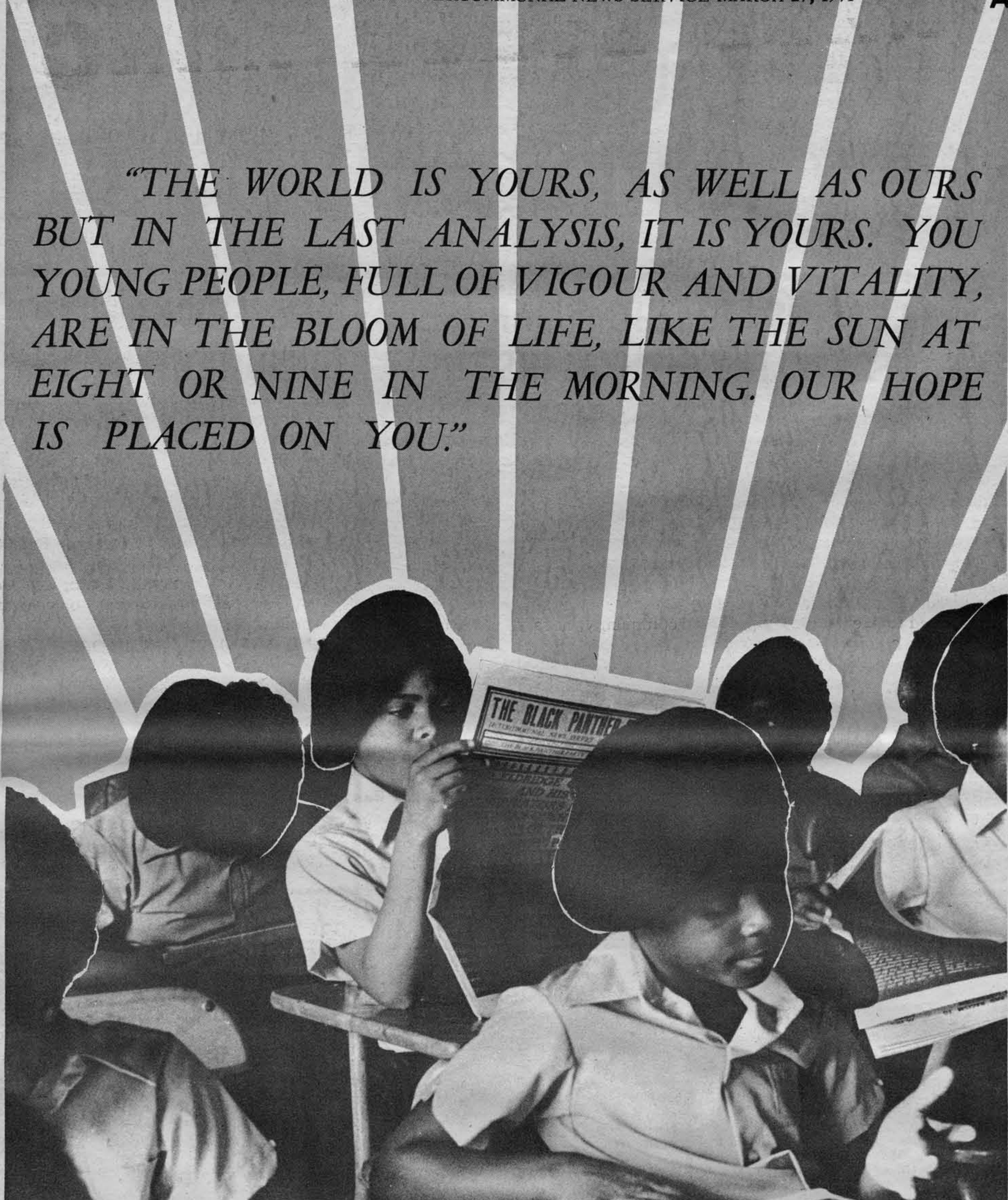
We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. **That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.** Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. **But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.**

SERVING THE PEOPLE BODY AND SOUL

All Power to the People

MY MAMA TOLD ME THAT, "THERE ARE SOME PEOPLE WHO ARE REALLY SERVANTS OF THE PEOPLE".




"THE WORLD IS YOURS, AS WELL AS OURS BUT IN THE LAST ANALYSIS, IT IS YOURS. YOU YOUNG PEOPLE, FULL OF VIGOUR AND VITALITY, ARE IN THE BLOOM OF LIFE, LIKE THE SUN AT EIGHT OR NINE IN THE MORNING. OUR HOPE IS PLACED ON YOU."
THE BLACK PANTHER

"... OUR HOPE IS PLACED ON YOU."

LETTERS TO CHAIRMAN BOBBY AND ERICKA FROM THE YOUTH INSTITUTE (UNEDITED) —MARCH 1971

ALL POWER TO THE PEOPLE,

How are you and Ericka feeling, I hope fine. I hope you and the sister is trying to survive in that pig pin. The people are going to free you soon. We know the pigs are doing you bad. That's why we try to seize the time, talking to the people. Huey is going to speak on the 27th of this month at ll:00 A.M. I wish you and Ericka can be there.

FREE BOBBY AND ERICKA!
FEE ALL POLITICAL PRISONERS!
SEIZE THE TIME AND OFF THE SWINE!



ALL POWER TO THE PEOPLE!

Dear Bobby, I'm a student at the Huey P. Newton Intercommunal Youth Institute. We have six class, Math, History, Science, Health, Art, Ideology of the Black Panther Party, We are having a Revolutionary Youth Festival. Eldridge Cleaver is out of the Black Panther Party, Kathleen Cleaver is to and Don Cox. I love all the people.

YOUTH MAKES THE REVOLUTION!
FREE BOBBY!

P.S. How are the comrades doing?



TO ERICKA

Dear Ericka, All Power To The People,
I have learned a lot in the Huey P. Newton Youth School. We looks nice like little revolutionary should look like. We go sale papers like little revolutionary but some of the little revolutionary get out of hand and have to be dealt with after being in the field. On Wednesday we go to work at Distribution. This coming up Saturday we are going to have a revolutionary Youth Festival for the people. It is going to be at Bobby Hutton Memorial Park. Comrade Huey Newton will be speaker at the festival for the people.
ALL POWER TO THE PEOPLE!
FREE BOBBY, FREE ERICKA!
FREE ALL POLITICAL PRISONERS!



"...OUR HOPE IS PLACED ON YOU."



Dear Bobby,

Power to the people, Erica, My birthday is March the 27th, 1971, I hope you get out of jail so we can see you. I am a student of Huey P. Newton Intercommunal Youth Institute. We have a lot of class, we have English and art we have history. Eldridge is out of the Black Panther Party, Kathleen is not in the Party and all the renegades.

ALL POWER TO THE PEOPLE!



ALL POWER TO THE PEOPLE,

ERICKA,

My mother works at the Intercommunal youth instititute, I'm a student at the Huey P. Newton Intercommunal Youth Instititue. We are having a Revolutionary Festival March 27, 1971 at Bobby Hutton Memorial Park, 16th and Adeline, Oakland at 11 A.M. - 6P.M., Huey will be speaking the Lumpen will be singing, we having food, films, games, sports.

ALL POWER TO THE PEOPLE!
YOUTH MAKES THE REVOLUTION
FREE BOBBY SEALE
FREE RUCHELL MAGEE!
FREE ANGELA DAVIS
FREE ERICKA HUGGINS!



ALL POWER TO THE PEOPLE!

I am a student at the Huey P. Newton Intercommunal Youth Institute. All the Comrades miss you. We know that the pigs will try to tell the pig judge that you are guilty, but the people know that you are not guilty. So if they say you are guilty. There won't be no lights for days, because the people are going to cut out the lights all across Babylon. And then the pigs will know that the people are not playing but the people are not playing now because they know that the revolution is serious.

ALL POWER TO THE PEOPLE!
LONG LIVE THE MINISTER OF DEFENSE HUEY P. NEWTON!

HUEY P. NEWTON INTERCOM





Educate to liberate has always been a focal point in our struggle for freedom and power to determine our destiny. For we understand clearly that those who can control the mind can control the body. Education, the handing down of human knowledge to the next generation, is necessary for the survival of mankind. In primitive society the job of education was carried on by the family. For example, the father would teach his son all the things necessary to survive in his particular environment. Thus it was only natural that the correct information was passed on because of the love that existed between the two of them and the very obvious dependence on one another to survive. As society became more complex, with the division of labor, institutions were set up for the purpose of educating its members. Now those who controlled the means of production also controlled the educational institutions: they were able to decide what knowledge would be passed on and to whom. Thus during the era of slavery in the U.S., Black people were denied any knowledge other than that which enabled their continued exploitation and oppression by the slave master. Only those who had sworn allegiance to the slave master through traitorous deeds were allowed to acquire only the very rudementary knowledge of reading and writing.

Over the years Black people fought for schools, for education, for knowledge that would enable them to survive and obtain their basic needs and desires. The power structure rapidly found out that mere denial of educational institutions was not sufficient to keep Black people ignorant. There were just too many blatant examples of the so-called self-taught man who had made significant contributions to the advancement of society. Thus the power structure allowed Black people to go to school but totally controlled not only the learning process, but the amount and type of education. Black people were taught how to read and write, but not how to think. Black people were told that an education would set them free from poverty and exploitation. And Black people went forward and studied hard and long, and found themselves able to enter fields of knowledge and work that their forefathers had not been able to pursue. However, Black people were rudely awakened to the fact that the type of so-called education they had acquired still led to discrimination and exploitation on some level.

Black people and other oppressed people are well aware of this fact. And today it is not surprising that some of the most bitter struggles going on in our communities are for control of the educational institutions. The power structure has given up them integration, so-called community control, scholarships, fellowships, Black studies, etc., but never complete and total control of the educational institutions. For the power structure knows it is easier to control the people they are exploiting, if the people are taught to love and believe in the system that exploits them. The power structure knows that a very serious situation exists when the body can no longer be controlled through the mind, but must be controlled by force.

What we have is an educational system which is completely controlled by the power structure. The method and process of teaching and learning are geared to memorization of distorted reality and unrelated facts, all designed to fit the individual into the present oppressive system. Students are taught that obedience to school rules is primary, and knowledge secondary, or unnecessary. Those who come hungry and cold are asked to sit quietly and learn, something, anything, but how to obtain their basic needs. Those who ask why and question too often are labeled trouble makers and asked to be quiet and love it or leave it. And those who recognize the situation as a farce and rebel through disruption are banned forever. Such an educational system retards the growth and advancement of human society, for human resourcefulness and creativity is held to a minimum.

Huey P. Newton has said that "power is the ability to define phenomenon and make it act in a desired manner". The people want an education that exposes the true nature of this decadent American society, that teaches us our true history and role in present day society. Our many programs are evidence of the fact that we are a Party which teaches by example. With this as our background and our desire and need to define, control and determine our destiny, the Black Panther Party opened The Huey P. Newton Intercommunal Youth Institute in January of 1971. For a long time we have recognized the contradiction which existed between the reality of the situation which the Party has put forth and the distortion of reality put forth by the

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OMMUNAL YOUTH INSTITUTE





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power structure. Our children explored this contradiction and rebelled. They along with many other children were branded trouble makers and put out of the system's schools. Thus when the Party initiated the Youth Institute, we based its teaching concepts on teaching the skills necessary for survival in racist, fascist America, concepts that will benefit the masses of people, as opposed to a small ruling elite.

The youth are regarded as people, whose ideas and opinions are respected. The students participate in a democratic fashion and plan many school activities. They also openly criticize all areas of work at the Institute, using as their guide the basic principles of living and working together in harmony. The teachers and students know that we need each other in order to be free. So each one helps one; each one teaches one. And the students understand the importance of learning the basic skills - reading, writing, math, science - in order to begin to define the phenomena around us and make all phenomena act in a desired manner. The youth live, work, and play together with their teachers. Everything is done together, in order to learn solidarity and socialism in a practical way. For, The Huey P. Newton Intercommunal Youth Institute is a 24-hour revolutionary learning process for all the comrades and instructors who are enrolled in the Institute. The Institute, like many of our survival programs, teaches comrades how to survive in an oppressive environment, teaches the basic educational methods that are needed to survive.

At the Institute the young comrades, the students, make most of the decisions in reference to activities that take place. They help plan the daily menus and decide what we will do on certain days. Each comrade is assigned to do certain work at the school, and generally they are the ones that keep the Institute working smoothly. The purpose for this is to give each one the opportunity to make decisions, to do things for themselves and to put things into practice. In many of our classroom situations, the comrades may teach a particular subject, for the classes are divided according to ability, not age. In fact, many comrades are reading and writing on a higher level than that level on which they were when they were in the pig's schools.

At present, there are 28 comrades attending the Institute. The comrades live at the Institute during the week and return home to their parents on the weekends.

The day usually starts at 7:30 a.m. when the students get up from bed. They do exercises from 7:30 until 8:15 and then have breakfast. After breakfast the children are assigned to do certain chores. And the classes begin every morning at 10:00 a.m.: On Monday, Wednesday and Friday, the classes are held as follows:

10:00 -- Math, 11:00 -- Science, 12:00 -- Lunch, 1:00 -- English 2:00 -- History, 3:00-5:00 -- Field work and Special Projects; on Tuesdays and Thursdays classes are as follows: 10:00 -- Health, 11:00 -- Ideology of the Party, 12:00 -- 1:00 -- Ideology of the Party, 2:00 -- Art, 3:00-5:00 Field Work---Field work consists of distributing Black Panther Newspapers, talking to other youths in the community, attending court sessions of political prisoners and visiting prisons. During free hours the comrades are usually doing projects that are the most interesting to them, such as Art work, sewing, cooking, writing or any other things that are of interest to them.

Many people are coming forward to help us and we are looking forward to eventually expanding the Institute all over the country, into all our communities. For we know that this is the only way that the education for our people will, in fact, expose the true nature of this decadent American society; and this is the best method to teach our true history and role in the present day society. We say this because we believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to know anything else. And we know that because the People, and only the People are the makers of world history, we alone have the ability to struggle and provide the things we need to make us free. And we must with love of mankind pass this on to all of those who will survive. For whether we survive as a people depends on what we do today.

"The world is yours, as well as ours, but in the last analysis, it is yours. You young people, full of vigour and vitality, are in the bloom of life, like the sun at eight or nine in the morning. Our hope is placed on you."

ALL POWER TO THE PEOPLE
HUEY P. NEWTON INTERCOMMUNAL YOUTH INSTITUTE

"...OUR HOPE IS PLACED ON YOU."

LETTERS TO CHAIRMAN BOBBY AND ERICKA FROM THE YOUTH INSTITUTE (UNEDITED) —MARCH 1971

ALL POWER TO THE PEOPLE!

Brother how are you feeling? I go to the Huey P. Newton Intercommunal, Youth Institute, There is going to be a festival, Saturday for the Youth. There will be games and prizes and food and the Lumpen are going to sing, Huey P. Newton is going to speak. Candi sings with the Lumpen. We went to Intercommunal and we sang the Lumpen song and Huey speak.

FREE BOBBY
FREE ERICKA



ALL POWER TO THE PEOPLE!

We saw a pig with a 12 gage shotgun pump, we were walking down the village. He pumped his 12 gage shotgun and he thought he was bad. He thought he was doing something and he walked around the building and then two more pigs came out of a house with their 12 gage pump shotguns and drove off. And then I went to the center then I saw a lot of pigs and I hear people saying some one got killed.

ALL POWER TO THE PEOPLE
THE PEOPLE WILL SET YOU FREE SOON!









"... OUR HOPE IS PLACED ON YOU."

Dear Bobby G. Seale

We like our new School. We go to the Huey P. Newton Intercommunal Youth Institute.

ALL POWER TO THE PEOPLE
FREE BOBBY!
FREE ERICKA!



Dear Bobby,

We all miss you and Ericka very much, we know the people are going to free you soon. We sang a song to Huey at Intercommunal day of Solidarity.
We like the youth Institute very much.

FREE BOBBY!
FREE ERICKA!





TO BOBBY SEALE,
All Power To The People, Bobby. We celebrated Huey P. Newtons Birthday and we went to sing a song for the Minister of Defense and Supreme Servant of the people. How do you feel to day Bobby? You know that Eldridge Cleaver is kicked out of the Party. He broked many Party rules.

ALL POWER TO THE PEOPLE!



"THE WORLD IS YOURS, AS WELL AS OURS, BUT IN THE LAST ANALYSIS, IT IS YOURS. YOU YOUNG PEOPLE, FULL OF VIGOUR AND VITALITY, ARE IN THE BLOOM OF LIFE, LIKE THE SUN AT EIGHT OR NINE IN THE MORNING. OUR HOPE IS PLACED ON YOU."

